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THE SATISFACTION OF LIFE IN CHRIST.

There is no doubt that Jesus claimed to be able to satisfy the souls of men, to give them the bread and the water of life, so that those who received him should not need to seek satisfaction elsewhere. "I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst." And it is upon the success of Christianity in making good this claim of Christ that its power over men will depend. For men long for life. No systems of religion, no objects of pursuit, no calls to action ever attract them which do not promise some increase or quickened sense of life. What repels them often from religion is that it seems to curtail and limit life, narrowing instead of extending the sphere of activity. They seek from that to which they give their full allegiance a response to their deepest questions, the satisfaction of every rightful desire. Let it be our purpose to ask, with a clear sense of what the words mean, how far it is true that these requirements are met in Christ.

Can those who believe in Christ then say that they neither hunger nor thirst any more, but are satisfied in him? Many can honestly say this, and feel that, if a satisfied complete manhood cannot be found with him, it cannot be found anywhere. Nay, do not all at heart believe this? Yet there are many also who have misgivings and distrusts. They are troubled because they are conscious of desires unsatisfied, of questions unanswered, although, so far as they can understand, they believe in Christ. They are told that it should not be so, that Christ gives rest from longing, and that all desire but for holiness should be stilled. But something within them rebels, and makes them feel that, as the price of contentment, they are being asked to narrow their life, and

crush down natural instincts. Life seems to them a broader, more complex thing than many of the saints from Thomas á Kempis backwards and forwards have made it. They belong to Christ and rejoice in his gifts; but still they hunger and thirst. They long for knowledge, feeling the mystery that presses upon all sensitive minds, for human joy, feeling the craving for it that is natural to all men. They long for these and for more earthly gifts, and because they are not and cannot all be given they wonder and suffer.

Now may it not, without disloyalty, be plainly acknowledged that the religion of Christ does not take away all the ignorance of men, or all the pain of life? There are many questions which may remain unanswered all our lives. It is only mocking men to tell them that all has been made plain. It is not true. All cannot be made plain yet. And on the other hand it is no good reason for refusing faith to Christ that he does not answer all our questions, nor clear away all our difficulties. God has not willed that all mystery should be cleared away. Did not the burden of it rest upon the human soul of Jesus? Is it not likely that even he died with many a problem unsolved? And again it is no disproof of a religion that it leaves us still liable to suffering, nor is it necessarily due to any defect in our piety that we do not cease to feel some sense of loss when the things we long for are withheld. In the higher reaches of the religious life we may come to see that it is only through suffering that we are led into the best joy. As one says, "I would not welcome a religion that took all the pain out of life, and quenched our Divine discontent." Nor are we necessarily unchristian because we feel acutely certain forms of loss. Insensibility may be purchased at too dear a cost. The greatest, most clamant need of the soul is indeed for God. But under God men long for other blessings as well, for love, for joy, for knowledge, for success to attend their labours. Yet all they cannot hope to have; and though without them it is possible to be happy, it might be misleading to say that in Christ every craving is satisfied. It is possible no doubt to run life so completely into one channel that losses elsewhere are not felt, but those who cannot do so, who feel that it would be profoundly disloyal so to limit the sympathies which God has given, may yet prize the Gospel of Christ far above all other possessions, and follow him all the more closely that they too have to bear the cross.

These things are said only that with more truth to experience, and greater emphasis, we may dwell upon the power of Christ to

meet the deepest needs of the human spirit, and to give as no other can, a full, satisfying, abundant life. He offered this, and the offer comes to us through one who had made proof of its validity. Men sometimes miss the force of the words of Scripture by regarding them as mere impersonal records of what once took place. But the Bible is instinct with human feeling, and most of its words glow and live because they come to us fresh from those who had experienced the power of the truths they were recording. And this is especially the case with the Fourth Gospel. The problems that have arisen in connection with that book are, in any view of it, both curious and intricate. But among all the divergences of opinion two points may be regarded as practically settled: first, that, however unlike as a whole to the other gospels it may be, it preserves true and genuine traditions of the life of Christ, and, secondly, that these had passed through the mind of one who had long and deeply pondered over their meaning, and had long experience of the power of Christ over himself. The Gospel of John is both a record and an interpretation. It is not a photograph but a portrait, a portrait by one who had long and lovingly studied the mind of his Master. There is no doubt that to this is due that peculiar spiritual quality which has made it a favourite book with all spiritual men. And thus when we read a passage like that quoted above, it has this additional force that it comes to us from a man who, in a long discipleship, had proved that it was true. Christ had been to *him* the bread of life. *He* had reached in Christ the crown of his manhood, and found all that made life most rich and grand and worth living.

Bearing in mind, then, the value of that testimony, we turn to consider this claim of Jesus Christ to give life, and to satisfy every urgent need of man. Life has been defined, in words that are now familiar, as "the sum total of the functions which resist death." Always and everywhere where there is activity waste is going on. Every part of the bodily frame is being worn away every hour, and but for renewal through the processes of nutrition its existence would come to an end. And in the region of the spirit the same laws hold sway. Death is an ever watchful foe. We need nourishment, some inward spiritual power to reinforce our weakness and preserve us from moral death. This needs not to be proved. For most men know well, perhaps by sorrowful experience, what the strain of life is, how the things that once were dear and sacred tend to seem either less precious or further away, how dry and bare

the rush of common thoughts has often left their mind, how the higher things, which perhaps they esteem most, come to be crowded out by hot eager desires and selfish ambitions, how insensibly, unless they are continually reminded of something better, their whole views of life take on a more earthly tinge, and how, every now and again, there come hours of more fiery temptation when everything that held them to the better life seems swept away, and honour and self-respect and purity threaten to go down in the deadly swirl of evil. And those who know this do not need to be told how much they need some Bread of Life, some true spiritual food, something to counteract all that makes for the debasing and disfiguring and destroying of character and career, something to keep alive in them their reverence for what is holy, to render goodness fair and attractive in their eyes, and to bring it within their reach, some influence to steady and keep clean their soul in the dusty way of their worldly walk, and upon which they may draw in their moments of deadly peril. All this Christ can be and can do. For there was and is in him everything that is opposed to these forces which tend to drag us down; a sense of God's presence so sure and unbroken as makes the very world about us but for man's sin a holy place, and makes us wonder why God should ever again seem far away to us who have known Christ; a purity so spotless and a separateness from sin so absolute that if we honour and reverence him at all we must come to hate sin and to flee from it; a love so intense and self-forgetful as makes us ashamed of the selfishness and hardness that keep us apart from one another and from useful and beneficent activity. Christ was all life; for love and goodness and God are life, and sin and selfishness are death. And so often as we think of Christ, and trace out his footsteps, and put ourselves under his guidance, and plan our life with his in view, and look to him to be inspired with some enthusiasm, and catch from him something of his spirit; so often as we examine our past as in his sight and feel what it has been, and take courage from him to believe in God's forgiveness; whenever in these ways we draw near to Christ, we are at the very source of life, and are drawing from him the nourishment we need. We have wandered from God who is our life, and are strangers from our Father's home; but Christ is the mediator between us and God, and he will bring us back. We may be overcome or disabled by bad habits, with small purpose of good; but he will give a new direction to our life and save it from waste and disaster. And when evil thoughts are taking possession of us,

laying us open to every temptation, poisoning the waters of life at the very fountain, his pure spirit will enter and drive out the unclean thing.

These are the effects of Christ's influence; in these and in other ways his life-giving power is brought to bear upon men; with him men can face the world and its temptations and be unmoved. Thus he is the bread of life. Yet there must be more than this or even this could not long satisfy. Christ gives life, supports life, because he is the Life. The need of man for God, the cry for Him, is the yearning to be joined to the totality of things, to be linked to the life of the world, to be no longer homeless in the universe. And Christ claimed to be not only a life-giver, but the Life. The disciples adhered to him among many temptations to go away, because they felt that, however imperfectly they understood all that he was and all that he was doing, he had spoken unto them the words of eternal life, and that everywhere else they would wander in vain. When he spoke his voice entered into them, and awakened a response from the life within themselves. But it was not a mere matter of individual privilege and personal emotion. Many great teachers have had enthusiastic disciples who have received from them a kindling unto life. The touch of spirit upon spirit always engenders life. "The distinctive perception of the Twelve concerning their Teacher and Lord consisted in this, that their personal experience of Him as the Lord of their own hearts and minds was joined to a recognition of purposes, offices, and powers in Him which ranged immeasurably beyond benefits conferred upon themselves, and gave the impression of being coextensive with the Providence of God." (Hort, *The Way, the Truth, and the Life.*) Their faith began with a personal attachment, and the guarantee of its vividness and permanence was that it was so rooted in a living personal Lord. But faith and feeling were purified together; and they understood, dimly at first, but more fully afterwards, that he was able to give them life because he was the Life of the world. In coming to him, in undergoing his influence, they were in communion with a spiritual force that was operative in all history; they became assured of a Divine purpose in all things which had embraced them also in its sweep; they were at home in the universe.

It is upon this conviction, which was implicit in that early faith of Christ's followers and became fully articulate in the Fourth Gospel, that the claim of Christianity to uniqueness and universality is founded. No Christian is concerned to deny the partial truth of

other religious systems. They are 'broken lights', and they only disappear when they cease to have any life at all. The superiority of Christianity, or, to speak more correctly, the absolute distinctness of Christianity, is that it is the manifestation of the eternal purpose of God, of the hidden meaning of all history, of the life from which all other life springs, and of which it is a part. "In him was life, and the life was the light of men." It is not enough to compare the character of Christ with that of other founders of religion, or to trace the consequences in the world of his coming into it: although in these fields much that is confirmatory and illuminating may be gained. Christianity does not stand upon the results of any comparison of things that are upon the same level, and has no fear in welcoming good from every quarter, or in acknowledging its invariably Divine origin. Its claim is that in Jesus all truth and knowledge are really fulfilled, though we may take long to see it, and that we have in him the supreme life which embraces all other life, and the disclosures of a Divine purpose, the end of which is the redemption of every human interest and human power. His is not only one life among other lives: it is the supreme life.

It follows from this universality of Christ that no one-sided theory of life can ever be truly Christian. Individuals may have, and usually do have to narrow their own lives for the sake of greater effectiveness in one direction, but this does not imply that what is renounced has other than a perfect right to be. For the life of man is complex; and every part of it must be capable of being brought into harmony with the Divine life. Any theory or system which does not have this as its aim destroys its own claim to be satisfactory and complete. And while preference of earthly things to the exclusion or obscuring of that part of life which has more directly to do with God is fatal to the life of the soul, the attempt to dispense with the world makes any complete satisfaction almost equally impossible. "To be independent of the world is impossible; to be independent of God is to lose the life of life." And if Christ be the life, all life must belong to him. All things must lead to him and find their ultimate meaning in him. A Christianity that is detached from any part of the objects of knowledge and belief can be itself but a part of the whole, and therefore cannot satisfy human nature. The universality of its truth depends upon its being connected with every other truth whether specifically Christian or not, upon its being the revelation of a Divine order which

binds all things together. The man who joins himself to Christ does not turn his back upon all that has heretofore appealed to him as worthy of belief and reverence, but rather bringing that with him finds that it all runs up to, and reaches its consummation in, the truth revealed in Christ. And so we find that in his earthly life Christ interested himself in all the various parts of man's life. Healing for the body, means for the support of life, joy in the restoration of broken human relationships,—these together with the forgiveness of sins and other spiritual blessings he brought. Everywhere he came to banish death, and to give life. Doubtless it was only a small number of the totality of human relationships that he actually filled; and very many objects of legitimate human desire had nothing to correspond to them in his earthly career. But deep as self-denial went into his life, as also into that of his early disciples, we feel that nothing human was without value in his eyes. The freedom of his intercourse with all classes of men was a byword among the pious of his time. And we know enough to be assured that, many as have been the failures of historical Christianity, the attempt to use and develop all forms of knowledge and activity, to establish its dominion in the realms of art and learning,—in short to hallow not a part but the whole of human life, has not been a misinterpretation of the mind of the Master.

Thus in Christ, and in Christ only, can men find a satisfied manhood, because all life meets and finds its fulfilment in him. The perfect way is to submit to his rule in every part, to bring under him all lawless desire, all that by its independent, undisciplined activity is leading us from the highest ends. A perfect concord among all the elements of our life may be hard to realise, but it can only be found in communion with him who in the most embracing sense is The Life. Imperfectly as he may conceive it, the Christian, knowing God and Jesus Christ whom He hath sent, has an eternal life, and is in union with the purpose of God that moves through all things.

It may then be true, to return to the question with which we began, that many questions are left unanswered even by Christ, many desires unsatisfied; but it is only because experience has not extended far enough, and we have not fathomed yet the necessities of our nature, or understood the extent of Christ's dominion. If he be a source of life at all, and this is proved by the most elementary discipleship, we have rational grounds for believing that he is the channel through which God's uttermost gifts shall come,

and that it is so because he is the life of the world through whom the eternal purpose of God is being declared and fulfilled.

ROBERT M. GRAY.

HAPPINESS: ITS NATURE, AND ITS TRUE PLACE IN A SCHEME OF LIFE.

WHAT happiness is, is a question that has been eagerly discussed ever since the time that men began to reflect upon and try to understand this wonderful, complex, and puzzling life of ours. This question attracted the attention and engaged the acumen of those giants of thought, the ancient Greek philosophers, such as Plato and Aristotle. The latter of these has discussed the question at great length and with much sagacity in his *Ethics*, although he cannot be said to have settled it. And if we look into the very latest work on psychology or morals we shall be sure to find the question dealt with at greater or less length. The following lines from Pope's *Essay on Man* hit off very felicitously the interminable nature of the dispute:

> "O Happiness! Our being's end and aim,
> Good, Pleasure, Ease, Content! Whate'er thy name;
> Ask of the learned the way, the learned are blind;
> This bids to serve and that to shun mankind;
> Some place the bliss in action, some in ease;
> Those call it pleasure and contentment these;
> Some, sunk to beasts, find pleasure end in pain;
> Some, swell'd to gods, confess even virtue vain.
> Who thus define it, say they more or less
> Than this, that Happiness is Happiness?"

From this confused conflict of opinion, one or two views that seem most worthy of attention may be selected. I shall select two, *viz.*, Pleasure and Contentment; and of these two I shall consider the latter first.

Contentment means the absence of unsatisfied desire, and there are two ways in which it may arise. First, by the fulfilment of all desires. This method is, however, impracticable, inasmuch as we have conflicting desires, and it is impossible that conflicting desires can be gratified together. But even were it practicable, it would still have to be pointed out that, since the gratification of desire is pleasurable, the so-called contentment produced by gratification of desire would be identical with the other view of happiness, *viz.*, pleasure. The other way in which it is supposed that contentment

may arise is by the eradication of desire. But contentment so produced would not be happiness. A stone has no desires; a stone is content, but it is not happy. Happiness must be something positive, not merely negative; but such contentment would be merely negative.

We must therefore adopt the other view, *viz.*, that happiness is *pleasure*. I shall not attempt to define pleasure. I shall assume that we all know by experience what pleasure is better than any definition could tell us. We always welcome it when we meet with it; we regret its absence. We never confound it with anything else, especially not with its opposite *pain*.

I am inclined to agree with the view of those who hold that happiness is pleasure, as being on the whole the most satisfactory view. At the same time we must remember that there are pleasures and pleasures, and that people do not always mean the same kind of pleasure when they identify happiness with pleasure. For example, what some have in their mind when they talk in this way is *sensational pleasure*—the pleasures of the senses and the appetites—those pleasures, in short, that we have in common with the lower animals. These they would call happiness. Others again give the preference to the pleasures of the mind—of the intellect and the emotions. As examples of such pleasures, take the pleasures of science, of fine art, of social intercourse, of political activity, and of success. The contrast between the two views may be seen in a single case. Those who think the seat of true pleasure is the body, see in the happiness of a banquet only the stimulation to the palate and the appeasement of the appetite; whereas those who regard the seat of true pleasure as the mind give prominence to "the feast of reason and the flow of soul."

A third ideal of the pleasure that constitutes happiness rises above even the second of the two we have already mentioned. According to this view the seat of true happiness is the moral and spiritual nature, and the pleasures of which it consists are those of virtue and religion. The term *Blessedness* might be given to this kind of pleasure. That is how it is designated by Carlyle, who in a well known passage of his *Sartor Resartus* says: "There is in man, a higher than love of happiness: he can do without happiness, and instead thereof find blessedness. Was it not to preach forth this same higher that sages and martyrs, the poet and the priest, in all times, have spoken and suffered? Love not pleasure; love God. This is the Everlasting Yea, wherein all

contradiction is solved: wherein whoso walks and works, it is well with him." But long before Carlyle, and by a far greater than he, the term 'blessedness' was appropriated as the designation of that happiness which religion or godliness can alone impart. I refer of course to the Beatitudes, which are contained in the opening sentences of the Sermon on the Mount.

The conclusion I come to, then, is that happiness is pleasure, but that people differ very much as to the sort of pleasure that constitutes true happiness.

But however much disagreement there may be as to what happiness really is, there can be no difference of opinion as to the fact that happiness is a thing that all men desire. The desire of happiness is ingrained in our very nature. It shows itself from the very first, and persists to the very last. It would be a contradiction in human nature not to desire it. The man who should say that he did not care for happiness—that he would rather be unhappy, would be set down either as a liar, or as one who did not know the meaning of the words he used.

Further, we may lay it down that happiness is an end, and is desired as an end. We distinguish between ends and means. We desire means not for their own sake, but for the sake of something beyond them; and but for that something beyond, we should not desire them. For example, men desire money, but not for its own sake. Money has no intrinsic value. Its value consists in its power to procure the satisfaction of other desires, and it is for that reason that money is desired. It is desired as a means and not as an end. We cannot, however, say the same of happiness. It is not desired as a means. For what could happiness be a means? If a person has happiness, he is satisfied, and wants nothing more. He is disposed to rest and be thankful. There is no doubt whatever that happiness is an end.

But this brings me to say something on the vexed question, whether happiness is *the end*, *i.e.*, whether it is the chief and the only end—the end to which all other things are only means. This is the view taken by many. They admit that, as a matter of fact, many other things besides happiness are desired, but they contend that they are not desired for themselves, but as means to the procuring of happiness. Many of the things that are so desired are in themselves quite indifferent. For example, to be able to write B.A. after one's name is in itself quite indifferent. One would just as soon write X Y Z, or write nothing at all. But since the right to

call oneself B.A. procures certain pleasurable advantages, such as *respect* or *eligiblity for lucrative appointments,* it is desired. It frequently also happens that things are desired that in themselves are disagreeable, being painful. For example, a man goes to a dentist and desires him to pull out one of his teeth. Such an operation is very painful, and no one would desire to undergo it for the sake of undergoing it. But one may be willing and even anxious to undergo it for the sake of getting rid of the prolonged torment of toothache. According to this view, then, whatever is desired is desired either because it is happiness, or because it is a means to happiness, and nothing is ever desired for any other reason.

Now this is a very plausible doctrine. It resolves all human activity into one principle, and thus satisfies that craving for unity which exercises such a powerful influence over philosophical speculation. But however plausible it is, and however much it commends itself to superficial enquiry, it is a doctrine which the deepest thinkers, and the noblest schools of philosophy have rejected. The two greatest thinkers of antiquity, Plato and Aristotle, rejected it. The loftiest morality of ancient Greece and Rome, *viz.,* that of the Stoics, rejected it. The most elevated moralists of last century in Britain, Cudworth, Clarke, and Butler, rejected it. Kant, the great German metaphysician and moralist, rejected it. And when we come to religions, we find that that religion which stands head and shoulders above all others in its power to meet the deepest needs of humanity repudiates it. It tells us that no man liveth to himself, and it bids us seek first the Kingdom of God and His righteousness.

And when we look at this theory closely and try to make it fit in with the facts of human life, we find that it will not work. We no doubt find a great deal in the conduct of human beings that this theory explains. An immense number of actions, both our own and those of others, are done because they are deemed to be most conducive to our and their happiness. But there is a residuum, and a large residuum, of human conduct which this theory does not explain. We see on all sides, not so frequently as we could wish, but see we do, a great amount of self-abnegation and even self-sacrifice. Dr. Bain, although he maintains that the rational course would be to aim always at one's own happiness, is yet compelled by the stern logic of facts to admit that men do not always act in this rational way. Men very frequently pursue other ends than happiness, and not only so, but even sacrifice their happiness in the pursuit of these ends. Bain says: "It seems to me that we must face the

seeming paradox—that there are, in the human mind, motives that pull against our happiness. It will not do to say that because we act so and so, therefore our greatest happiness lies in that course. This begs the very question in dispute. There is an exceptional corner, not very large in the mass of men, where motive and happiness come into conflict." Bain calls such ends *fixed Ideas*. It does not matter what he calls them so long as he admits their existence.

The conclusion, then, that I come to is, that while happiness is an end—something that men pursue for its own sake, yet happiness is not the only end. There are other ends. This is now admitted by those who have most closely studied the workings of the human mind. There are objects which people often pursue, and in the pursuit of which they forget all about happiness. Take knowledge, for example. How often do we not see persons who, for the sake of knowledge—for the sake of increasing man's knowledge of the world in which we live, or for the sake of increasing their own individual knowledge, "scorn delights and live laborious days"? "Oh but," some one may say, "they find their happiness in it." Well I do not deny that they find a pleasure in it, but certainly that is not their end. If it were—if they were mere pleasure-seekers—they would certainly not be devotees of learning.

But the most striking example of an end which is not happiness—is different from happiness—is duty or virtue. I hold that the soul of man is capable of making duty an end. Why, the very meaning of duty shows that it is an end. A duty is something that ought to be done at all hazards—whatever the consequences be—be they pleasurable or painful. We often no doubt shirk our duty; and some there are in whom the habitual neglect or violation of duty has almost obliterated the idea of it from their minds. But in spite of this, the sense of duty—the feeling that it ought to be done—is natural to the human soul. And there are and have always been those who have made duty their end, and who have incurred great self-sacrifice in doing it. History is full of examples of this; our own observation furnishes us with numerous examples of it; and it is to be hoped that our own personal experience is not wanting in instances of it. We see the soldier risking his life in the imminent deadly breach in obedience to the call of duty. In obedience to the same call the doctor visits the fever ward of the hospital at the risk of inhaling the deadly infection. The bread-winner of the family often toils beyond his strength and hastens his death in the effort to maintain his wife and children in respect-

ability and comfort. In short, we see duty done in hundreds of cases without any benefit to the doer being either gained or expected, and even at the cost of much self-denial.

We are thus brought face to face with what seems a very strange and anomalous state of things. If what I have been saying is true, then the spectacle which human nature presents is that of a kingdom divided against itself. It has two different and often conflicting ends. Happiness is one end, and, as we have seen, duty is another. Sometimes they agree, but often they disagree. As sentient beings we cannot but desire happiness; as moral beings we cannot but feel the obligation of duty. When these happen to come into conflict, as they often do, which are we to give the preference to? Both are ends, and as such claim to determine conduct. Surely this state of things—this apparent deadlock—cannot be what our Creator intended. Surely there must be some practical solution of this seeming contradiction in human nature. There must be some way of unifying this divided condition.

One way of solving this contradiction is to hold that duty must be done at all hazards, and that when the claims of happiness come into competition with duty, then they must just be set aside. Another way is exactly the reverse of this. According to this way, the claims of happiness must be allowed, come of duty what may. To me neither of these solutions seems to be satisfactory. It is certainly not satisfactory to say that duty should be sacrificed to happiness. There is a great temptation, I allow, for all of us to act on this maxim, but we cannot, in our hearts, justify such a course of action either in ourselves or others. We still feel that the saying of the ancient moralist is far nobler: "Let justice be done though the Heavens should fall." Neither on the other hand is it a satisfactory solution to say that happiness should be sacrificed for the sake of duty. We cannot help thinking that if any one deserves to be happy it is the man who does his duty. Of course we should have a very poor opinion of the man who did his duty only for the sake of happiness and for no other reason; at the same time we could not think it a satisfactory state of things that should render it possible for the man who honestly does his duty to fail of obtaining happiness. We have the deep-seated conviction that, in a world made and governed by a righteous God, it must be well with the righteous. We cannot therefore accept either of these solutions.

A third solution of the apparent contradiction is *that virtue itself is happiness*. This doctrine was held by the ancient Stoics, but

they pushed it to an extreme length, or, perhaps I should rather say, they carried it out to its logical conclusion, and by so doing they showed its fundamental unsoundness. The Stoics taught that the virtuous man alone is happy, and that he is always and perfectly happy. He may be poor, a slave, diseased, racked by pain, yet his virtue enables him to rise superior to these and even makes him happy amid them all. The good man, whatever be his outward lot, is free, beautiful, rich, happy. Of course this was sheer extravagance. Pain is pain, and no amount of virtue in him who suffers it can alter its nature, or convert it into pleasure, or even make him insensible to it. I admit most gladly and sincerely that there is a pleasure in virtue. There is a satisfaction in the consciousness of having done one's duty, which can enable one to endure even great evils with patience; but for all that duty is not happiness. If it were so, how does it happen that so many shirk duty and so few practise it? Duty is very often hard and disagreeable, and if we were to consult our feelings and our desire for ease and pleasure we should, more often than not, shrink from the performance of our duty. It is well that we should look that fact in the face. Duty is not pleasure—often it is the very opposite. It is perhaps for wise reasons that our Creator has ordained that duty should not be always a pleasant thing, but often the reverse. If it were a pleasant thing, no doubt everybody would be eager to do it, but how few would there be that would do it for its own sake! The very fact that duty is often hard and difficult and disagreeable, is the very means whereby those who do their duty in spite of these drawbacks acquire the truly virtuous character, *viz.*, devotion to duty and right. Virtue therefore is not happiness, and the Stoic reconciliation is not valid.

Still I think there is a solution of the problem, and what I think the true solution I shall now seek to present. While denying, as I have done, that virtue is identical with happiness, I hold that the arrangements of the Universe have been so ordered by the Almighty and all-wise ordainer thereof, as that the Moral Order shall ultimately harmonise with the Felicific Order, or in other words that *well-doing* shall ultimately harmonise with *well-being*. I say *ultimately*, or in the long run, because as a matter of fact we do not see them harmonising at present. The Psalmist truly says:

> "The troubles that afflict the just
> In number many be."

Yet we cannot believe that it will be always so. The same God

who has endowed us with the sense of duty has also implanted in us the desire of happiness, and it cannot be that the two should for ever be out of relation to one another. We must believe that they will coincide at last. And what reason suggests Revelation confirms. The Psalmist says: "Mark the perfect man and behold the upright, that the end of that man is peace." The Apostle says: "Be not weary in well-doing, for in due season ye shall reap if ye faint not." And our Lord himself says: "Blessed are ye when men shall persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." These passages and many others from the sacred scriptures teach that well-doing and well-being will, if not now, yet in the final outcome of things be harmonised.

And now I shall conclude by mentioning three practical suggestions as to the place that we ought to give to happiness in our philosophy of life, and giving my opinion as to the one of these that we ought to accept.

The first suggestion or advice is that given by Aristippus, the founder of the Cyrenæic school of philosophy. It may be expressed thus: "At each moment grasp at the greatest pleasure of the moment." In other words, be an out and out pleasure-seeker. Aristippus recognised no distinction between pleasures except that of magnitude. One pleasure was as good as another to him, provided it was as great. Hence he advised no nice selection of pleasures. The doctrine that one pleasure is higher or nobler than another he scouted. The worth of a pleasure in his estimation was simply its amount. If one has a choice of pleasures differing in magnitude, let him by all means choose the greater; if he has no choice then let him take whatever pleasure he can get and be thankful.

And many have acted and do act in accordance with the advice of Aristippus. They are mere pleasure-seekers. Are they happy? No one can say that they lead noble lives. There is nothing noble in thinking only of pleasure, far less in grasping at whatever pleasure one can get. And as to their being happy, I have grave doubts about it. Listen to a voice that comes down to us from remote antiquity—the voice of the royal Preacher. He tells us that with all the resources that unlimited wealth and power could give him he sought for pleasure. Nothing that his eyes desired did he withhold from himself; he did not keep back his heart from any pleasure. And what was the result? "Behold," says he, "it was all vanity and vexation of spirit."

Hear what the poet Burns says, who speaks from his own sad experience, in the well-known lines,

> "But pleasures are like poppies spread,
> You seize the flower, its bloom is shed!
> Or like the snowfall in the river,
> A moment white—then melts for ever."

Instead of being the happiest of men, I believe it would be nearer the mark to say that the mere pleasure-seeker is of all men the most miserable.

Another form of advice is that given by Dr. Bain. It is to the effect that, while pleasure is to be our end, it must be sought with prudent discrimination and by the prudent use of means. Pleasure may be at the prow, but reason should be at the helm, Pleasures must not be snatched at indiscriminately. There are pleasures and pleasures. Some pleasures are sweet in their enjoyment, but bitter in their after consequences. These must be avoided. Care must be taken that the pleasures we grasp at shall not have to be paid for too dearly. This advice is no doubt very sensible as compared with the advice of Aristippus. But after all it does not strike us as being very noble. It goes on the assumption that happiness is the chief thing and that it is reasonable that we should make the search for it our chief object.

A third piece of advice is, "Make duty your aim and leave God to take care of your happiness." This I believe to be the truest and best advice. It is the one that unifies human aims and solves the contradiction involved in the existence of two separate ends. It tells us, not to give up desiring happiness, for that we cannot do, but to give up trying to work out our own happiness, and content ourselves with working righteousness, leaving God to take care of our happiness in His own way. This is the advice that Dr. Reid, the founder of the Scottish school of philosophy, gives. He says, "The happy man therefore is not he whose happiness is his only care, but he who with perfect resignation leaves the care of his happiness to Him who made him, while he pursues with ardour the path of duty." This is Carlyle's advice in the words: "Love not pleasure; love God. This is the Everlasting Yea, wherein all contradiction is solved: wherein whoso walks and works it is well with him." And this is the advice of a greater than any earthly teacher, even of the Divine Teacher Himself, who said: "Seek ye first the kingdom of God and his righteousness, and all other things shall be added thereto."

This is the Divine Order—duty first, pleasure after, and we cannot do well unless we follow this order. Violation of it can only lead to failure. The man of pleasure, that is, the man who makes pleasure his chief and foremost aim, is the man who is most certain to fail of obtaining it. Nor are the reasons for this far to seek, or difficult to find. A simple analogy may bring them home to us. Take the man who is supremely anxious about his health. He is continually wondering what will be good for him to eat or drink, continually afraid that something he has eaten or drunk will disagree with him. He is continually testing himself—his heart, liver, lungs, to find out whether there is anything wrong with him; continually weighing himself to find out whether he is not losing weight. His very anxiety defeats its object. It makes him ill. He cannot enjoy life for fear of losing it.

Well, the man who makes pleasure his direct and all-absorbing aim makes a similar mistake. His very anxiety to be happy defeats that consummation. He is like the man who is very anxious to sleep, and whose very anxiety drives sleep away. Then the man who makes pleasure his supreme aim is continually meeting with disappointment. Promised pleasures do not always turn out to be real. They are like the fabled apples of Sodom, alluring to look at, but when they are tasted the mouth is filled with ashes. The pain of disappointment is proportionate to a person's expectation of pleasure, and, instead of an accession of pleasure, a positive addition is made to his unhappiness.

And worse still, he who makes pleasure his guide is not only led into disappointment, but into wrong. In order to grasp pleasure, he sets aside duty. Such a one is on the 'down grade'. Careless of duty, he becomes selfish, sensual, and at last even *devilish*.

Our only safety lies in following the Divine Order—duty first, pleasure after. We generally know what our duty is, but we do not so well know where lies our happiness. Better therefore leave that to God. He will take care of it if we do our duty. If He feeds the ravens and clothes the lilies, and if without His knowledge and permission not even a sparrow falls to the ground, will He not much more care for us who are of more value than many sparrows?

C. Cooper.

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of Rāma is, as noted above, most popular. A Rāmabhajana party, carrying a *kalasam*, such as is described as the representation of Durgā, went in procession from their village to two adjoining villages, having a common boundary, and being joined by another party from each of the latter, called itself *Rāma Dandu* or Rāma's army. The triple party then went in turn to each of the three villages adjoining two of the original triplet. From each of these a new triplet branched out and repeated the process; so that the movement, believed to have started from somewhere in Mysore, spread in all directions. As Rāma's army is said to have consisted of monkeys, it was considered the proper thing for its antitype to engage in all kinds of mischievous pranks; and so its members broke branches off trees, pulled tiles and thatch off roofs, knocked the turbans off people they met in the way and insisted on their shouting "Gōvindā!" and disturbed Muhammadans at worship by singing uproariously before mosques, for long periods. This produced ill-feeling and riots between Hindus and Muhammadans. Unfortunately, before the animus could subside, the Muharram and Dasara partly coincided for three years. During that time, the Hindus, in the places where the riots occurred, did not take any part in the Muharram, although the carnival portion of that commemoration of the martyrdom of Muhammad's grandson Hussain used in former years to be kept up principally by the Hindus. Having deprived themselves of this fun, the Hindus appear to have attempted to compensate themselves by getting up during the next Dasara a caricature of the Muharram. Had the details been purely Hindu adaptations, they would, probably, as they have in other instances, have passed unnoticed. But they were considered by the Mussalmans, rightly or wrongly, to be gross caricatures, intentionally offensive. The Muhammadans objected especially to the introduction into the Dasara of the tiger disguise. The reason for this appears to be that this disguise has, in Southern India, come to be looked upon as the most distinctive feature of the Muharram, and it is, as a matter of fact, never seen at any other time. The way in which this commemoration of a mournful event became converted into a carnival is alleged to be this. The Mogul Emperors, and even the Mussalman kings of the Deccan, sometimes chose Hindu consorts. One of these is believed, when in trouble, to have endeavoured to add to the efficacy of her invocation of Hussain for his intercession, by vowing that if her prayer were answered she would exhibit some members of her family in a

humiliating disguise during the Muharram. The object of her prayer being accomplished, she kept her vow. Her example was followed by other devout and anxious parents and others. The fame of the success of such vows induced Hindus also to make vows to the Muhammadan *pir* whose *Astáné* happened to be in their neighbourhood, or in the efficacy of whose intercession they had the greatest faith. To the original humiliating disguises was afterwards added that of the tiger. In this case the object was not humiliation, but an indication of readiness to fight for Islam like a tiger, a simile invariably employed to describe the fighting of the Seventy-Two faithful followers of Hussain on the occasion which is commemorated by the Muharram. This disguise, more than any other, caught the fancy of the Hindus, who did not trouble to become acquainted with its significance. These disputes gave rise to others in connection with other Hindu festivals, at which also caricatures of the Muhammadan observances were introduced, and it is in connection with these that the most serious riots have occurred.

(9) *Deepāvali*, or the feast of lamps. This festival is observed on the last two days of the dark fortnight of the month *Āshvayuja* (September—October), and is taken part in by all classes of Hindus. It is held in memory of Krishna's victory over Narakāsura, the wicked giant (Rākshasa). Its chief features are the lighting up of the houses with numerous little lamps and the letting off of fire-works. There are no special temple services or processions at this season; it is merely a time of popular rejoicing. The streets present a very gay appearance at night on account of the numerous lights that are placed in front of the houses. The letting off of fire-works in public places is not unattended with danger. Mimic combats take place in the streets between parties who hurl lighted fire-works at each other; and these battles sometimes become very real, ending in a good deal of rioting. Altogether the streets are not a very safe or pleasant place for quietly disposed people, particularly on the second night of the festival. Staid and quiet people hurry home before dark to escape the rowdy crowds, and they are careful not to move out of doors during the dark, if they can possibly avoid doing so.

(10) *Kārtikāpūrnima*, or the full moon of the month of *Kārtika* (October—November). This festival is observed in commemoration of Siva's victory over the three giants Tripurāsura. These giants are said to have inhabited three celestial cities made respec-

tively of gold, silver, and iron, which, being adjacent to each other, were capable of being moved about in company at the will of the giants. These malevolent beings were a constant source of trouble to gods and men, who at length being unable to bear it any longer, prayed to Siva for deliverance from the evil. This god in the usual wonderful way adopted by such beings slew the troublesome Tripurāsura and utterly destroyed their cities. This festival is observed on the full moon of *Kārtika*, as above, and is kept by all classes except strict Vaishnavas. It lasts only for one day and one night.

The day preceding the full moon is observed by the devout as a strict fast. In the early morning it is necessary to bathe in the sea, where possible, or failing that, in a river or tank or some other water. After moonrise, *i.e.*, at sunset, special worship is performed in the temples of Śiva, after which the image is taken in procession through the streets with the usual musical and other accompaniments. It may be well to observe here that in all these processions of the gods it is not the chief idol of the temple that is taken out, as may be supposed, for the chief idol is never removed from its position for any purpose whatever, after it has once been placed and consecrated (*pratishta*). What is used upon such occasions is a kind of representative or rather two representatives, which are kept for the purpose; one to represent the god and the other his wife. It should also be mentioned that when the gods are taken in procession, it is not to give the gods an airing, as is popularly supposed, but the idea is that those who are unable to go to the temple and look upon the image there, should have a chance of seeing its face in this way. The passage of the gods through the streets is also supposed to purify and bless the streets and houses. As the procession moves along, the devout may be seen placing their hands together and making obeisance to the god (*Namaskāram*). Some bring offerings of various kinds which are placed in a receptacle under the car upon which the idol sits; and the priest blesses the giver by placing on his or her head the vessel before mentioned (*Rudrapādam*), repeating the appropriate words. A peculiar custom is followed upon this occasion, on the return of the procession to the temple. Two high poles are erected in front of the temple, to which is attached a thick wreath of straw, stretching across the road. This is set on fire and the whole procession must pass under the burning wreath (*jvālātōranam*—flame-wreath). This in some way refers to the triumph of Siva over the Tripurāsura.

It is at this festival that women of the Smārtha sect especially worship the moon, with a view to such blessings as male offspring, long life, and prosperity. This worship is performed in somewhat the following manner. After the temple worship, women, in various groups, take a small thin silver medal, which is stamped with the shape of the moon, and place it upon some large leaf like the plantain or lotus, which is laid upon the ground in the courtyard of the temple, under the full rays of the moon. Upon the leaf is placed a little heap of rice upon which is put a betel leaf, and upon this again is placed a little sandalwood paste, and on the top of that, the little silver medal. Each separate group will have one of these temporary altars. Worship is then performed to this in the usual way by placing before it little lights of ghee and wick in brass saucers, and dropping upon it coloured rice and leaves and flowers, at the same time mentioning some of the names of the moon. An attendant priest, in the case of well-to-do people their own family priest (*purōhita*), repeats a prayer in the name of the worshippers, and the *puja* is concluded by the women waving lighted camphor before the object of worship, saying at the same time some kind of prayer, probably an expression of their particular need or required boon. The little heap of things on the leaf, the medal included, is given to the priest as a fee, and perhaps a little money at the same time.

The women who engage in this worship do not include young unmarried women or widows or the aged. The prayer repeated by the priest, in the name of those for whom he is officiating, will serve to show the object with which the worship is done. It is as follows :—

Rōhineenātha sarvagna |
Pratimā pūjitō bhavān |
Āyurārōgyam aishvaryam |
Dēhi mē putrasampadam ||

O thou omniscient husband of Rohini (the wife of Chandra, the moon), who art worshipped by us through this image, grant unto us long life, health, prosperity, and male progeny.

(11) *Samvatsarādi*, or the beginning of the year. This is the festival of the new year. The Tamil and the Telugu new year days are not on the same date, owing to the different modes of computation to which reference has already been made. The Telugu new year's day is the first day of the month *Chaitra* (March—April) ; and is observed by all classes. It lasts for one day only. This is

not, strictly speaking, a religious festival (*vratam*), and therefore there are no special temple services or processions. The chief features of the day are the reading of the new Almanac and hearing the forecast of the events of the new year. New clothes also are worn, when procurable, and the food partaken of during the day is, as far as possible, composed of new materials, *i.e.*, new grain, &c., this being a kind of feast of ingathering. One dish, which must be partaken of by all who wish for good luck during the year, is a kind of conserve composed of sugar, tamarind, and the flowers of the *neem* or *margosa* tree (*Melia Azadirachta*), which is then in full flower. The bitter taste of this is not much relished, as a rule, but it is necessary that at least a small portion of the dish should be eaten. This seems to be analogous to the idea in England of the necessity of eating mince pie at Christmas or the new year!

(12) *Mahālāya Amāvāsya* (the new moon of the great destruction). This is observed as a day for offerings to the manes of the dead, who, through dying other than a natural death, may not have received the usual death rites. It occurs on the new moon of the month *Bhādrapada* (September—October), and is observed by all classes. It lasts for one day. It is absolutely incumbent upon the head of a family on this day to perform prescribed ceremonies, for the preceding three generations. Even in the event of there being no knowledge of any ancestors having died other than a natural death, in the full odour of sanctity, it is still necessary that the rites should be performed, lest there may have actually been some such accident. The ceremonies are very similar to the usual annual ceremonies for the dead (*taddinam*), for which see my article on Hindu funerals.

Sea Bathing. In addition to the important occasions, mentioned above, there are four seasons in the year that are considered very important, when it is necessary, if possible, to bathe in the sea. These seasons are the day of the full moon of *Māgha* (February), *Vaisākam* (April—May), *Ashādha* (June—July), and *Kārtika* (October—November). At these seasons, those within reach of the sea will make an effort to go there, so as to take this holy bath. At all new moons and full moons, it is beneficial to bathe in the sea, whilst at other times it is highly improper even to touch sea water. At these four special full moons, however, it is extremely meritorious to take the sea bath. All rivers flow into the sea, therefore at these seasons to bathe in its waters is equal to bathing in all the sacred rivers in the world. By this all sins, even of the

most heinous kind, are completely washed away. Failing the sea, a bath must be taken in a river or a tank or even at a well, but above all, to bathe in the sea, is, at these seasons, considered most beneficial. Long before daylight crowds of people may be seen wending their way to the sea shore, some on foot and others in vehicles of various kinds or in palanquins. It is of more benefit to go on foot, since it is a kind of pilgrimage, and it is considered most meritorious for any pilgrimage to be done on foot. Before actually setting out for the sea shore, it is incumbent upon the devout to bathe at home and also again upon their return. The bathing must also be done fasting. The sea shore presents a very lively appearance on these mornings; thousands of people, of both sexes, and all ages, castes, and conditions may be seen hurrying to the sea or returning after the bath, which is not taken, by the bye, until the sun has actually risen. It is necessary to dip in the water three times at least, and those who can manage it, have certain words (*Sankalpam*) said over them by a Brahmin, to whom a small present is given as a fee. Those who are in a position to do so bring their own family priest (*purōhita*) to perform this ceremony for them; but there are plenty of Brahmins at hand ready to make hay whilst the sun shines, and take advantage of the piety of the faithful. Beggars in every stage of dirt and disease may be seen and heard; the road being lined with them. Here may be seen a leper, lying on the sand, with a cloth spread in front of him to receive alms; and there a miserable cripple, holding up his withered stump of an arm or leg to appeal to the compassion of the passers by. *Mahārāja, Mahārāja, dharmamē jayam* (my lord, my lord, charity is prosperity)—these and similar cries are shouted out, and the passers by throw a handful of rice or a few cowrie shells, or perhaps a coin, on the cloth as they go to or return from the sea. There are stalls of the sweetmeat seller and the toy vendor, and the various surroundings of an Indian fair; the whole presenting a scene at once lively and gay.

The following are the words enjoined by the *Purānas* to be said by the priest (*purōhita*) at the conclusion of the household worship performed at Hindu festive seasons (*vratam*). They will perhaps serve to indicate the motive which actuates those who observe the various festivals and so may fitly conclude this paper.

Yē kurvanti vratāmidam |
Bhakti shradhā samanvitāha |
Tē sarvē pāpanirmuktā |

Yāsyanti paramām gatim |
Tattatphala mavāpnōti |
Dēvasyāsya prasādataha ||

Whoever devoutly observes this rite will have all his sins taken away and will inherit heaven; he will, by God's blessing, receive the various benefits which accrue to the performing of this ceremony.

It will be observed that in all these observances there is nothing as to the state of heart and soul of the observer, nor is there anything showing the necessity of a holy life; everything points to the merit of mere outward observance of stated ritual. It seems, to a certain extent, to correspond with that mere outward observance of ritual which is so strongly condemned by God, through the prophet Isaiah. The Jews appear as a nation, to have sunk into a state of mechanical observance of the outward forms of devotion, without any corresponding holiness or virtue in life and thought, and it is this state of things against which the prophet, in the name of the Almighty, most vehemently protests.

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity even the solemn meeting.

Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isaiah i. 13, 14, 16, 17.)

J. E. PADFIELD.

DANDI AND HIS WORKS:—II.

THE scene of the drama *Mallika-Marutha* is laid in Kusumapura, the modern Patna and its neighbourhood.

Chandravarma, the king of this place, had a minister, Visvavasu by name, whose daughter Mallika was a paragon of beauty. On a certain day this lady visited in state a saintly woman, named Mandakini, a valued friend of her father's, who was living in a hermitage of her own near Patna. During the stay there Mallika had presented to her a young gentleman of charming person and great accomplishments, who was also then a visitor at the hermitage. The name of the young man was Mārutha, and he turned out to be the

son of the minister to the king of Kuntala, who had travelled with a large retinue to pay his respects to his father's friend, the minister of Patna.

The young Mārutha was instantly smitten with Mallika's charms, and had hardly self-control not to betray himself. The girl, silent and unresponsive, stayed a few minutes, scarcely daring to meet his eye or utter a syllable, and then departed with the heart of our hero. Mārutha, whom good manners restrained from making inquiries about the lady, returned home like one possessed. There he met his bosom friend Kaḷakaṇtha and poured into his ears the story of his morning meeting. His words and manner told but too well how far he was gone in love. He dwelt on the gracious condescension with which Mallika received Mandakini's references to himself and to a certain pearl necklace of his, which he wore at the time and had always worn from the time of his birth. He spoke of the half-furtive glances which she directed towards him when she thought he was looking in another direction. He dwelt with pleasure on the apparent unwillingness with which she seemed to depart, and tried to bring to mind other evidences of a possible impression he had made on her.

Meanwhile the air around was pervaded by an intense fragrance, and the next moment was announced a woman named Kalindi, an attendant of Mandakini, and now, as it appeared, a messenger from Mallika. She told Mārutha that Mallika, for whom her mistress entertained a very deep affection, had conceived a genuine friendship for him from the moment of their meeting, and had therefore ventured to present him with an evergreen garland. The garland was then taken out of a box, and Mārutha, who now wore it, learned that its unparalleled fragrance was due to its divine origin, for it was a present to Mallika's father from the goddess Gauri herself. This mark of favour touched Mārutha deeply, and he sent in return his own necklace, which was also a divine present, and had therefore an equally exalted origin.

Unable, however, to interpret the exchange of tokens as indicative of anything more than friendly regard, and therefore tossed between hope and fear, the youthful pair passed their time in anxious doubt. At this stage, Mārutha received from his kind father, as a present, the portrait of a lady, given him by some Singhalese sailors, and a valuable jewel in the form of a head ornament. And the ascetic Mandakini sent Mallika a beautiful upper garment to wear. Strange to say, the portrait strongly resembled

that of Mallika, and the garment was adorned with a portrait of Mārutha. The jewel which Mārutha received was sent by him to Mallika.

But the course of true love seldom runs smooth, at any rate in fiction. At the very moment when Mallika was losing her heart to Mārutha, Mallika's father, pressed by the king to give the hand of his daughter to Samvaraka, the minister of a neighbouring king, had replied: "My daughter's destiny is in Gauri's hands; I await the goddess's orders for Mallika's disposal in marriage." The king approving, Visvavasu one day approached the goddess's shrine in the centre of a dark and solemn grove, and in the presence of a large party said aloud, "Declare, O mother, the future husband of Mallika." He then waited for a reply, and, sure enough, from no one knew where, came the words, "Know, my son, that Mallika is Samvaraka's bride." Thereupon Visvavasu, to whom Samvaraka was sorely distasteful, felt bound to abide by his words, and informed his daughter and family of Gauri's commands. He little knew, alas! that he had been imposed upon by the tactics of Samvaraka, who had a follower of his stationed by the goddess's side to make the convenient reply and secure Mallika. The treachery, however, was witnessed by Mandakini, who had strolled unseen into the grove, and had seen the whole thing from a distance. But this lady kept her counsel to herself, and things were allowed to take their course.

Meanwhile Mārutha, his hopes thus rudely shaken, repaired to Gauri's temple after nightfall, resolved to implore the goddess to favour him with Mallika's hand, and if unsuccessful there to give up his life in her presence. Nearing the deity's shrine, he saw, to his great astonishment, a large concourse of shining celestials, descending on every side, and humbling themselves in front of the goddess. Among them were Indra, the thousand-eyed; Agni, the god of fire; Yama, the dispenser of death; and Kubera, the lord of riches. Lastly came Siva himself, on his favourite Bull, and was affectionately received by Gauri. Our hero, who was beside himself with joy at his rare fortune in seeing in bodily form all these deities, bowed down before the goddess, and rising up, looked about, when lo! the celestials had all left and there was perfect darkness all around. Nearing the seat of the goddess but not entering the shrine, Mārutha uttered a short prayer, and imploring the goddess to make his future life one of greater happiness and equal devotion to herself, drew forth his sword from its sheath, and prepared to pass it across his neck. At this juncture, cries were heard in the sky, and a

moment later, to his intense surprise, a lady who was none other than his beloved Mallika, fell into his arms. Thus checked from rash suicide, Mārutha learned from his lady-love how she had gone to her garden with the object of putting an end to her life rather than marry Samvaraka, and how, before she could accomplish her object, a frightful demon seized her and flew across the sky with her. Hardly had she spoken these words when a dreadful noise arose, and the demon who had dropped Mallika made his appearance. Mārutha, having quieted the frightened girl, fought the demon valiantly, and lost no time in despatching him. Out of his body arose an angelic being who professed to be Mārutha's friend, converted to demonhood by the operation of a sage's curse, and promised to attend Mārutha and help him whenever remembered in case of need. Mallika, left alone, was met by Mandakini and taken home by her.

The arrangements for the marriage were made with great pomp, and Samvaraka decked himself in splendid style for his approaching nuptials. The crafty Mandakini, who had all along been preparing herself to outwit Samvaraka, now directed Mārutha to remember his angelic friend. The latter, on his arrival, was made to personate Mallika, which he did to perfection. Kaḷakaṇtha, Mārutha's friend, also assumed the garb of Mandakini, and the two departed to join the marriage party.

Thus left free to bestow herself as she pleased, Mandakini joined Mārutha and Mallika where they were assembled with some female friends who were in the plot, and proceeded, in a novel way, to unite the lovers in holy matrimony. No sacrificial fire burned to witness the deed, and no Brahmins uttered verses from the Veda to bless the pair. These formalities, Mandakini declared, were unnecessary where two such faithful hearts were united out of genuine love towards each other. Mandakini joined their hands and exhorted the pair to love each other through life with undiminished affection.

By this time Samvaraka, who after his marriage was left alone with Makanda, the being that personated Mallika, found his lady so peculiar and strange that he began to suspect that something was wrong. Nor was he long kept in suspense; for, in a few minutes, Makanda threw aside his disguise, and, forcing down the bridegroom, tied his hands and legs with a cord, and rose in the air with him. Reaching the upper branches of a huge Tamāla tree, Makanda suspended him from one of these with his face down-

wards and went his way, thus inflicting on him a proper chastisement for the villainy practised by him in the temple of the goddess.

The joys of Mārutha and Mallika were, alas, for a different reason, equally short-lived; for such was destiny that at the very first meeting of the lovers alone, and when Mārutha bent down his face to snatch a kiss from the ruby lips of his love, the latter fainted and fell down. The next moment, a weird indistinct light pervaded the scene, and then some mysterious being lifted up the girl and became suddenly invisible. Thus mysteriously deprived of his wife, Mārutha gave way to unbounded grief and became thoroughly inconsolable. Hardly conscious of the presence of Kaḷakaṇtha, who followed his footsteps with tears in his eyes, Mārutha roamed about the woods, calling aloud for his beloved, singing her praises, and madly asking of the fawns and the swans, the creepers and the hills, what had become of his love. At last, weary with wandering and overpowered with grief, he lay down unconscious and apparently dead. His friend Kaḷakaṇtha, disgusted with life, prepared to end it by falling from a neighbouring cliff,* when suddenly Mallika made her appearance, and rushing forth to where her lord lay, tenderly embraced him, and succeeded in reviving him. To the astonished queries of Mārutha and his friend she replied that after she fell down in a swoon, her next remembrance was of being in a foreign place, in the arms of Mandakini and with the beautiful jewel, the gift of Mārutha, which she had lost when the demon took her, replaced on her head. Mandakini, she added, had declared the place to be Kanchi, the seat of the goddess Kamatchi, in the Dravida country. The eager listeners were told that further particulars would be divulged in the presence of a larger assembly by her ladyship Mandakini herself.

Accordingly, when all were assembled in a spacious hall, Mandakini proceeded to tell, in the following words, a story whose connection with the plot of our drama becomes apparent in the sequel.

"There lies in the south of this land a mountain named Malaya, where the immortal sage Agastya has fixed his holy hermitage. The presiding god of the gentle southern breeze was once upon a time sauntering on the slopes of that mountain. His lovely form attracted the gaze of Manjula, a Naga damsel. The handsome deity returned her regards; and, to make the story short, a fine

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* Suicide by 'Brigu-Pathana' or 'falling down from a cliff' is sanctioned in the Sastras in cases of extreme grief.

boy was born to the god. Manjula, afraid of her father, implored the god to save her from infamy, and the god bestowed on her unviolated virginity and left the boy to the care of sage Agastya. The little fellow grew up strong and beautiful and in time attained the age which was at once the delight of damsels' eyes and their danger. One night, this youth Mārutha* (for that was his name) saw in a dream a smiling girl of most attractive appearance and woke up in the act of taking her by the hand. The features of the illusory girl were however well fixed in his mind and he specially noted a pearl necklace and a fine jewel head-ornament on her person. His thoughts continued to dwell on her as if she was real, and a curious incident happened to strengthen his hopes. For one day, looking up at a line of flamingoes coursing through the sky, he saw one of them drop a white object, which proved to be a necklace. Wonderful to relate, the necklace was the identical one that the lady of his dream had worn. Putting on the necklace and buoyed up with the hope of discovering the owner, he began an aerial journey towards the north (for thence the birds had come) accompanied by two friends. On his way he passed the Nandana garden of Indra and there had a fresh garland of fragrant flowers thrown round his neck by the beneficent fairies in charge of the place. He then reached the Himalaya, the holy monarch of the mountains, and there saw an extensive garden, and in it a shrine of the goddess Gauri. Entering the shrine and bowing down before the goddess, he saw a female ascetic of commanding appearance, evidently in deep devotion. On his near approach the lady saw him, half rose up, and gave him a friendly welcome. At this moment the voice of some one singing sweetly in the neighbourhood reached his ears, and the lady explained that the daughter of Visvavasu, the Vidyadhara emperor, was there, playing with balls in honour of Gauri. On hearing this he slowly got up and they all proceeded to where a young lady sat, surrounded by her playmates. To his infinite pleasure, Mārutha recognised the damsel to be the lady of his dream. The girl on seeing them stopped her play and joining her hands up to the ascetic in token of respect looked at Mārutha. Then the elderly lady introduced him as the son of the god of wind and the foster son of Agastya. The bashful girl made no reply, but looked a hearty welcome.

" Meanwhile one of Mārutha's friends offered to return the

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* 'Mārutha' literally means Son of Marut or Wind.

necklace, which was already recognised as the girl's, to her, but was restrained by one of her friends, who requested the youth to retain it, and give instead the fragrant garland worn by him. The young people then separated. But thoughts of one another filled their minds, and to while away the time, Mārutha made a portrait of his love in the act of playing with her balls. The girl also drew on her upper cloth a portrait of the youth and wore it next her heart. An accidental meeting in a grove on the mountain side drew the lovers closer and strengthened the bond of their mutual affection. Just then Mārutha dropped from his hand the frame which contained the picture that he had made. This, falling down the steep hill and striking against the projecting pieces of rock, finally lodged itself on the head of a sage, seated on a lower portion of the mountain and engaged in devout meditation. The sage, thus rudely interrupted in his prayers and acutely pained, poured forth his curses on the pair whose negligence was the cause of the disaster. He cursed them both to be born as mortals in this land of Karma, and further ordained that the maiden should faint away at her first meeting with her lover, who would however be Mārutha himself. This heavy curse suddenly annihilated the lovers' bodies and projected their souls into new births. One of the two friends of Mārutha who witnessed the scene was so overpowered with grief at these events that he fell down from a precipice and gave up his life. The other foolishly inveighed against the cruelty of the irate sage, and was in his turn cursed to become a demon and roam over the earth until he should meet his end at the hand of his friend in his new birth. The curse took effect at once, and the demon gathering up the picture, with the upper garment and head ornament of the girl which had not perished with her, wandered about as his new nature prompted him.

"The female ascetic at the goddess's shrine who, by the power of second sight acquired by her penances, had informed herself of all these sad incidents, prostrated herself before Gauri and implored the goddess to give succour to the distressed pair out of her infinite grace, and she heard the reply, which mortal ears could not have heard, to this effect: 'Know that your young friends are born in the world as the issue of two of my devoted followers. The necklace and the garland are born with them. They will meet and love again. Prepare thou to save the lady from the swoon at their first private meeting, by the contact of the precious jewel that she wore on her head.'"

Having proceeded thus far the ascetic Mandakini looked around and met the half-inquiring, half-recognising glances of Mārutha and Mallika. For the recital of the story had awakened in their minds a strange consciousness of previous births and past acquaintances. Need it be told that these were the lovers in the story of the ascetic, and that they now gradually remembered every detail of their former lives, and also knew that Mandakini was the same pious lady who had fostered the beginning of their love, and out of sheer kindness followed them to the plains and completed her work? The joy of the pair now knew no bounds. It only remains to add that Kaḷakaṇtha and Makanda, the two friends, now restored to the remembrance of their former selves, continued to be the constant companions of Mārutha and Mallika, and sought, to the best of their ability, to add to the bliss of their married life.

The story thus sketched contains only the leading incidents of the drama. A secondary group of events, the love and marriage of Kaḷakaṇtha, devoloped as a foil to the hero's life, has been entirely omitted as unimportant. The drama belongs to the class called *Prakarana*, and is rather a long one. Among similar dramas of this kind may be mentioned Sudraka's *Mrichakati*, and Bhavabhuti's *Malati-Madhava*. The first of these is one of the best and most ancient dramas that we possess, and, though long, is remarkable for its graphic portraiture of the men and manners of its time. The second is a pure love-story like *Mallika-Marutha*, and possesses such close analogies with it that a hasty reader might even suspect plagiarism on the part of the latter writer. But the closest part of the analogy is in the plot. Bhavabhuti dispenses with the supernatural origin of the hero and heroine, makes Kamandaki (Mandakini's prototype) act a less dignified and more intriguing part, and is forced to put in clumsily a second ascetic to close his play. With these differences, however, the plot of the one play is exactly like that of the other. I would not, however, say that Bhavabhuti was acquainted with this drama and followed it; I would explain the analogy by the fact that Bhavabhuti wrote at a time when the critical school had already begun to define, discriminate, and elaborate, no doubt on the analogy of existing specimens, its ideas of a drama and its essential parts; and later writers had to follow the system or were put out of countenance.

But apart from this matter of the plot, there is all the difference between the two works in style, in development of characters, and in other respects, that one would naturally expect in the productions of

two such master-minds. The free and easy style of Dandi contrasts sharply with the studied, earnest, though thoroughly chaste and thoroughly classical diction of Bhavabhuti. The one reminds us of a natural scene, charming from the accidental grouping of attractive items, the other of a carefully laid out garden, where no pains have been spared to accumulate effect. That simplicity and gracefulness which reaches its climax in Kalidasa and makes him the poet of poets and the pleasure and solace of readers, young and old, is fairly apparent in the former, while that elaborateness and tendency towards the artificial which develops into the worst forms in writers like Magha and Harsha has already begun to stain, however lightly, the otherwise spotless work of the latter. Again Dandi writes for the multitude, and exhorts his readers to eschew the faults and select the merits of his composition. Bhavabhuti writes for the select few, and haughtily declares that if no contemporary will read his work and no countryman of his will care for it, some one in the future and in some other land is sure to spring up who will appreciate his work and study it, for "time is eternal and the world is extensive."

The forte of Bhavabhuti is the delineation of the passions, especially of natural pathos. In that excellent drama of his, the *Uttara Rama Charita,* evidently the latest and decidedly the best of his works, full scope is, by the nature of the subject, given to this faculty. From beginning to end the reader is plunged in a stream of sorrowful outpourings and forgets himself in the heart-rending lamentations of Rama, the cutting, though polite, reproaches of Vāsanti, and the loud and angry denunciations of king Janaka. In fact, we find in this masterpiece many of the most pathetic lines which the author had primarily composed for his earlier drama, bodily transposed and fitted in as the context would allow. And such defects of style and composition as we noted in *Malati-Madhava,* are, in this drama, conspicuous by their absence. In this respect, therefore, it must be conceded that Dandi does not very closely approach Bhavabhuti. Dandi's analysis of the human heart in its sorrowful moods is certainly not so complete as Bhavabhuti's: his delineation is more superficial. However this may be, it is clear that Bhavabhuti when he composed his *Malati-Madhava,* had not acquired that power in depicting grief in all its forms which, later on, became his speciality. Look, for instance at Act IX. of *Malati-Madhava,* and compare it with the same Act of Dandi's drama. In both cases the subject-matter is the same, namely, the grief of the heroes at the loss of their wives. But the development

of this grief in Dandi is more psychological, greater fancy is brought into play, and the end of the Act restores the heroine, reverses the sorrow, and thus prepares the way for the happy end in Act X.; while Bhavabhuti is more abrupt and unmethodical in showing the various stages of the grief, and unwisely extends to Act X. those sorrowful scenes which have already had their climax in the previous Act. In this connection I cannot help mentioning that Bhavabhuti pays a conscious homage to the superior genius of Kalidasa, by making two of his verses in Act IX. in close imitation of the majestic march of the latter's stanzas in *Mekhaduta*, and in precisely the same connection, for Bhavabhuti's lines are addressed to a cloud, as is the *Mekhaduta* itself.

Dandi's drama has, however, its faults, though they are not of a serious kind. As mentioned before, the play is too long drawn out. The *prakrit* passages are tedious. The love scenes are a little monotonous, and in one place they verge on the indelicate. Too many mysteries are crowded into the earlier Acts, and in consequence the final Act loses its dramatic form and is mainly narrative in nature. And the language, though simple and elegant, lacks that finish which the *Kavyadarsa* displays on every page.

I must now conclude this paper with a few general observations. There is little characterisation in the work, for the plot does not admit of much. Mandakini is perhaps the only person who may be said to have any individuality. She is a Buddhistic mendicant, like the Parivrajika of Kalidasa's *Malavikagnimitra* or the Kamandaki of Bhavabhuti; and enjoys an amount of respect and influence in the court of the king and the household of the minister which clearly indicates that the work was composed before the time of the Buddhist decline and when Hindu kings were still striving to extend their patronage equally to the learned among Hindus and Buddhists. The manners depicted are those of ancient times, when ladies freely appeared in public. The play is particularly remarkable for the large number of proverbial expressions scattered through it. The worship of Gauri seems to have become general, but had not yet taken the frightful and revolting forms which later ages ascribed to her. Finally the author himself is in religion what the late Mr. Telang called a 'Unitarian'. He has no particular leaning towards either Vishnu or Siva, as he specially mentions in the closing stanza.* This was the religious creed of Kalidasa and most

* भक्तिर्विष्णौ नृणां शिवे वाऽस्तु.

other writers of this period, which was near the eve of the great religious revolution initiated by Sankara Acharya. But the predilection of our poet, as in the case of Bartrihari*, was clearly towards Siva. This is abundantly shown by the fact that the four elaborate introductory verses of his drama are devoted to that deity.

T. RAJAGOPALACHARIYAR.

LITERARY NOTICES.

The Use of Life. By the Right Hon. Sir John Lubbock, Bart., M.P., F.R.S., D.C.L., LL.D. London and New York: Macmillan and Co.

In this pretty volume Sir John Lubbock deals with the most important aspect of life as he dealt with another aspect of it in his *Pleasures of Life,* which we commended to the attention of our readers four years ago. Life and its problems have always formed a subject on which the world's greatest minds have been wont to exercise themselves, and the results are to be found embodied more or less completely in the literatures of all nations. Sir John Lubbock draws largely upon these storehouses of thought; and so, like the *Pleasures of Life,* the present work is largely made up of quotations. But it contains many valuable thoughts suggested by the rich and varied experience of the life of the author himself; and the result is a book both pleasant to read and calculated to stimulate thought. It is a book which all educated men in this country would do well to read. For on account of the peculiar circumstances amid which they grow up, the use of life is a subject in regard to which the majority of them stand greatly in need of teaching and guidance. And for many reasons Sir John Lubbock is eminently fitted to be a teacher to them. He occupies a distinguished place among scientific workers; he is well acquainted with philosophical speculation, ancient and modern; and he is bound by no narrow conception of the nature of God's dealings with mankind. If it were possible to introduce this book of his into our schools and colleges, and if it were possible to teach it in the spirit in which it has been written, the benefit to those who are receiving instruction in India would be great indeed. This will be obvious when

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*तयोर्नभेद प्रतिपत्ति रस्तिमे
तथापि भक्तिस्तरुणेन्दु शेखरे.

Vir. Sat. v. 99, Telang's Edition.

we state that among the topics dealt with are 'Money Matters', 'Recreation', 'Health', 'Self-Education', 'Reading', 'Patriotism', 'Citizenship', 'Industry', 'Character', 'Religion'. No one need fear to read the chapter on religion, because the quotations given in it are drawn chiefly from the Bible. Sir John Lubbock evidently believes that anything which is a revelation from God will itself testify to its divine origin; and religion with him is not the acceptance of a particular form of theology or a particular system of beliefs. He sets a high value upon faith, but he holds that true faith is no mere intellectual exercise; and he believes with the Apostle that faith without works is dead. He defends the men of science against those who have attacked them for want of faith. Doubt, he says, is indeed the very foundation of philosophy; and there can be no merit in believing something which we can neither explain nor understand, any more than there is in believing a fact for which we have no sufficient evidence, or in persuading ourselves that we believe something which we do not comprehend.

Some striking facts are brought out in the chapter on 'National Education'. As showing the close connection between ignorance and crime, Sir John Lubbock states that, according to the latest returns he was able to obtain, out of 157,000 persons committed to prison there were only 5,000 who could read and write well, and only 250 who were what could be called educated persons. Again, while the yearly average of persons sentenced to penal servitude in England during the five years ending in 1864 was 2,800, the number in 1893 was only 729, notwithstanding an increase of 50 per cent. in the population. Sir John Lubbock does not of course contend that the improvement thus indicated is wholly due to the extension of education, but he looks upon education as a very important factor in the case. The benefit of a national system of education is being similarly felt in the reduction of the poor-rate.

The Universal Atlas. Published for the Atlas Publishing Company, Limited, by Cassell and Company, Limited. London, Paris, and Melbourne, 1893. Price 30*s*. nett.

ATLASES may be divided roughly into two classes according to the principle on which they are constructed. To one class may be assigned those atlases in which the chief purpose is to exhibit a moderate amount of geographical information in the clearest manner possible. Atlases of this kind are specially suited for use in school. To another class may be assigned those atlases in which the main object is to convey the greatest possible amount of information. It is of course very important that the information conveyed by atlases of this kind should be displayed as clearly as possible; but still it is not so much the object of such atlases to show details so that they may be readily grasped as to make them as full as possible. To this class of atlas the one before us belongs, and

it is a very good specimen of its class. It contains no less than 117 large pages of maps and an alphabetical index of 125,000 names.

The execution of the atlas, which has been printed in Germany, is on the whole very good. In some of the maps the wealth of details makes them have a somewhat confused appearance, but this is a drawback that the present atlas shares with others of its class. It were to be wished that some other means of representing mountains could be devised than that adopted in this and the majority of atlases. According to this method, variation in depth of shading is intended to indicate variation of altitude, but it cannot be said that very accurate indications are obtained by it, and in the case of a very mountainous country the depth of the shading obscures the other features of the map. Surely if colour were used very sparingly and consistently to indicate political divisions, it might be possible to use it to a greater extent to indicate altitude. It would be well, too, we think, if colour were used to indicate lines of railway, which, as they are usually indicated, are sometimes exceedingly difficult to follow.

Looking somewhat closely into the map of Scotland, we notice that the selection of details is hardly such as might be expected. And looking at the maps of India we find several things that call for criticism. In the first place, to take the heights of the chief mountains of Southern India, the figures given on page 78 differ from those given on page 81. On page 78 the height of Dodabetta, for instance, is given as 8,727 feet, while on page 81 it is put down as 8,760 feet. Neither of these heights, it may be remarked, is what is now regarded as the true height. In the second place no system seems to have been followed in the spelling of names. Thus, while we have Villupuram, Tirupatur, Chittur, we have also Mettapolliem, Utakamund, Combaconum. A mistake, probably due to the fact that the atlas was printed in Germany, occurs on page 37, where 'Germain' appears instead of 'German'.

But though we may be inclined to criticise here and there, we can heartily commend this atlas as a work of reference. When along with the size of the work and the quality of its execution, the low price at which it is published is taken in account, it will not be denied that Messrs. Cassell and Co. have in the publication of it fully maintained their reputation for cheapness and excellence.

Geometrical Conics. By John J. Milne, M.A., and R. F. Davis, M.A. London and New York: Macmillan and Co.

We cannot say that we are favourably impressed with this work. In the order and the manner of its treatment it undoubtedly displays a good deal of originality, but we should probably have liked it better if it had differed less than it does from other treatises on conic sections. The authors state that instead of presenting the subject in the customary form of a series of detached propositions they have endeavoured

to make their work a continuous treatise; and they state further that in order to bring the argument into closer agreement with that found in analytical text-books, they have deviated somewhat from the order generally adopted by geometrical writers. We readily admit that both these objects are praiseworthy, but we are not satisfied with the result which in the present work has followed the endeavour to carry them out. The authors have certainly succeeded in obscuring the individuality of many of the propositions, but we cannot see that their treatment of the subject is more continuous than that which is to be found in one or two other well-known works. And in regard to the second object which they have had in view, we find it somewhat difficult to understand the kind of analytical treatment by which they have been guided. Besides, the attempt to keep geometrical methods in line with analytical is not always conducive to elegance of treatment. The methods employed are often powerful, but, partly, perhaps, for this reason, the proofs are far from simple. Altogether the work leaves on one the impression that the subject is more difficult than it really is; and it is certainly not a work that we should place in the hands of beginners.

As an illustration of the difficulty which we have in regard to the way in which the authors have sought to bring their argument into agreement with that found in analytical text-books, we may refer to their treatment of diameters. In the case of the parabola they define a diameter as any straight line parallel to the axis of the curve, and in the case of a central conic they define a diameter as any straight line through the centre. It is surely more natural to define a diameter of a conic as the locus of themiddle points of a system of parallel chords of the conic; and this, we think, is the definition usually given in analytical works.

While we should not use the present work as a text-book, we think it is a book that might be very profitably read by students who have already acquired some considerable knowledge of conics and have come to know their bearings in the subject. There is undoubtedly a great deal of information in it. It is to to be regretted that the authors did not see their way to give a chapter on the properties of conics in general. They have treated the ellipse and the hyperbola together as the central conic; and as their object has been to give demonstrations which should be applicable to both curves, they have made no use of the auxiliary circle of the ellipse, or of the conjugate hyperbola. Among the miscellaneous propositions given will be found several interesting and important theorems.

Physiology for Beginners. By M. Foster, M.A., M.D., F.R.S., Professor of Physiology in the University of Cambridge, and Lewis E. Shore, M.A., M.D., Senior Demonstrator of Physiology in the University of Cambridge. London: Macmillan and Co., 1894. Price 2*s.* 6*d.*

The names of the authors of this book are at once a sufficient guarantee of its general excellence. It is stated in the preface to have been written by Dr. Shore, under the direct supervision of Prof. Foster, who, we may add, not only stands in the first rank among physiologists, but has produced the leading text-book of physiology in the English language, as well as one of the best known of the elementary works. The difficult task of writing an elementary text-book can only be satisfactorily performed by those who in addition to competent knowledge have had extensive experience in teaching the subject, a fact which is frequently forgotten or ignored in India.

The book before us at once suggests comparison with Prof. Huxley's *Elementary Lessons in Physiology*, issued by the same publishers, which has long held the field among works of its kind. Indeed the authors in their preface express the hope that their book may serve as an introduction to that of Prof. Huxley. It may be stated that while it is little more than half the size of the latter, as judged by the number of pages, it contains almost exactly the same number of illustrations; and the difference in size is largely due to the less detailed treatment which the nervous system, sense organs, and histological matters receive in the work under review. The arrangement of the subject is somewhat different in the two books. Whereas Prof. Huxley in his first lesson gives a general view of the structure and functions of the human body, which is almost too much of a summary to be easily followed by the beginner, Drs. Foster and Shore commence with a chapter touching those chemical and physical preliminaries, on a proper knowledge of which the study of physiology is so largely dependent. The omission of a special chapter or lesson of this nature is, in our opinion, one of the chief blemishes (so far at least as Indian students are concerned) of Prof. Huxley's *Elementary Lessons*, and we must even confess to a certain amount of disappointment with the first chapter of the *Physiology for Beginners.* The chemical preliminaries are set before us in what is little more than a catalogue of the chief chemical properties of the more important elements met with in the human body, but the authors expressly state that it is intended more for reference than for mastery at the commencement of the study. The second chapter deals with the important subjects of oxidation and its relation to the setting free of energy, waste and renewal, and a comparison of plants and animals, the whole written in an admirably simple manner. The general structure of the body is next entered into, commencing with the more important internal organs, while the

discussion of the skeleton is left to a later chapter, an arrangement which we should almost have wished reversed. The account of the skeleton is somewhat more detailed than that of Prof. Huxley, and is accompanied by a number of good illustrations. It is immediately followed by an account of the joints, the minute structure of cartilage, connective tissue, and bone, and the nature of muscles and muscular movement, all of which subjects were left to a much later stage of the study by Prof. Huxley. The order in which the remaining systems of the body are taken up is very similar in the two books under comparison.

In this review we have been led to adopt the somewhat invidious method of comparison, because we believe that *Physiology for Beginners* is on the whole better adapted to the requirements of the syllabus in physiology prescribed for the First in Arts Examination of the Madras University, than is Prof. Huxley's *Elementary Lessons*, which has for a long time been the generally accepted text-book. Subjects which cannot yet be said to be definitely settled, such as the nature of blood coagulation, are entered into with less detail than in the latter work, while others which are apt to puzzle the beginner, and which can scarcely be said to be of the first importance, such as the effects of respiration on the circulation, are omitted altogether. This we think is a distinct advantage. At the same time the chief systems of the body, with the exception of the nervous system, receive almost as detailed a treatment in the smaller book. Those studying physiology for the first time will undoubtedly find the work of Drs. Foster and Shore an easier one to follow than that of Prof. Huxley, though we must admit with something of regret, that they will miss some of that necessity for independent thinking out of problems which is a feature of the latter admirable work. A considerable number of the illustrations are borrowed from the *Elementary Lessons*, but there are a few new ones, most of which are very good. We have left to the end one of the most commendable features of the book, *viz.*, its practical nature. Throughout clear directions are given, which if followed out by the teacher, should enable him to demonstrate to his pupils much that would both increase their knowledge and heighten their interest in the subject.

The Diary and Consultation Book of the Agent Governor and Council of Fort St. George, 1683. Edited by Arthur T. Pringle. First Series, Vol. II. Madras: Government Press, 1894.

THE drawbacks of issuing this Diary in volumes dealing with a year at a time are well illustrated in the volume before us. In 1683 the beginnings of one or two important movements may be traced, but it is scarcely too much to say that the year was in itself uneventful. Mr. Pringle's able introduction therefore passes far beyond its limits, and unless the greater part of it is repeated, must stand as an introduction

to the next two or three volumes as well. While this introduction seems to us to excel its predecessors, the notes give somewhat less information than we have hitherto found in these volumes. But few difficulties are passed over entirely without remark.

The year was characterised by constant apprehension that the interlopers were coming to an arrangement with the rulers of the country. To prevent this the Council resorted to devices of every kind—especially bribery—*Tasherif* "the wise it call." The Council was afflicted during the year by a want of money—the Company being unable to send it the ordinary supply of gold from England, where a financial crisis was prevailing. An attempt was made to maintain the old rate of interest in Madras (6 per cent.), but this failed, and it became necessary to threaten to inflict all sorts of penalties upon those who extorted more than 9 per cent.—equally of course in vain. The custom of firing a salute of "23 great Gunns and 4 vollies" on St. George's day, April 23rd, "as hath been formerly used," was observed. Once more the public house-keepers succeeded in reducing the 'tax of licences', by refusing to bid at the auction.

Two points in the language deserve attention. 'Neat' is used for 'net' ["3 parcels producing neat Pagodas 1485"]—a perfectly correct and most interesting variation. Mr Pringle wastes some indignation on the 'horrible adjective' *Europe* in such phrases as 'Europe goods'. Why this should be horrible to those who speak of India-rubber or Turkey rhubarb—and quite correctly too—is incomprehensible.

An English Grammar and Analysis. By G. Steel. London: Longmans, Green, and Co., 1894.

Mr. Steel claims that no apology is needed for issuing another grammar, since English grammar, as a science, seems yet to lack the chief feature of a science, namely, "organisation of knowledge." He asserts that grammar has hitherto lacked unity and cohesion, and has thus suggested to the young student the impression that many of its distinctions and rules are purely arbitrary. He therefore issues the present grammar as an attempt to effect some improvement in the methods usually followed. Now we may at once admit that Mr. Steel has produced in many respects a most excellent grammar, but we cannot see either that existing grammars are so lacking in unity and scientific method as to demand reconstruction, or that Mr. Steel's grammar justifies its existence on account of the novelty claimed for it. We question whether the young student will grasp the essential features of grammar more clearly from the present work than from the well-known works of Mason. Mr. Steel's adherence to method not seldom leads to results that only add to the confusion of the learner. For example, to assert that the italicised

words in the sentences, " He put the wine *into bottles*," and " He goes on Sunday *to the church*," are *indirect objects* is to widen the use of the indirect object almost beyond all recognition. Mr. Steel reintroduces the infinitive in *-ing*, a form which has been given up in most recent grammars because it finds no warrant in history. He is perfectly justified in this provided he remains true to the principle that function and not history is to be the basis of classification, but it only adds to the confusion to go on, as Mr. Steel does, to declare that the infinitive in *-ing*, when it governs an objective case, is called the gerund. It is difficult to find a ground for such a distinction on the basis of either history or function.

Apart, however, from Mr. Steel's contention that novelty of method justifies the existence of this new text-book, there are many features that render it a most useful grammar. The questions appended to the chapters enable the student to test his knowledge before he appears in the presence of the teacher. Numerous and suitable exercises for parsing and analysis are given. The brief historical sketch is clear and simple. The printing and arrangement of type are excellently adapted to make prominent the more essential features. Altogether the work is one that may be used as a text-book with good results.

Chronological Outlines of American Literature. By Selden L. Whitcomb, M. A. New York: Macmillan and Co., 1894.

America stands first among the nations in bibliography. This volume, though a comparatively small effort, is a valuable addition to the library of bibliographical works which that country has the privilege of possessing. Mr. Whitcomb claims no originality of conception. His volume is professedly based on Ryland's *Chronological Outlines of English Literature*, a work reviewed in this Magazine a year or two ago. He aims at doing for American literature what Mr. Ryland succeeded so well in doing for English literature. Mr. Whitcomb has followed his model with comparatively slight deviations; and it must be admitted that the changes are on the whole advantageous. The comparatively small range of American literature has enabled him to include many writers who would have found no place in the English *Outlines*, and though in this way many works are dignified as literature which do not deserve the name, the work, viewed as a reference book, is rendered all the more useful.

It is interesting to note that the author who stands earliest on the roll bears the democratic name of John Smith, who in 1608 published an account of *Accidents in Virginia*. Not till thirty years later, however, was any book actually printed in America. The *Outlines* is brought up to date, and contains the more important works published in 1894. Mr. Whitcomb has produced a work which we are sure will prove of great practical importance.

The Things that hath been, or a Young Man's Mistakes. By Arthur Herman Gilkes. London: Longmans, Green, and Co.

The title of this book sufficiently explains the classifying of it as a novel adapted to young men. The hero of the story, John Martin, is the son of an artist of the same name who had been attracted to his wife on account of her extreme sincerity and fearlessness.

Three years after the marriage the husband dies, and to the widow is left the care of bringing up her only son. From his early days the boy displays the same qualities as characterise his mother. After being employed for some time as a board school teacher, through the kindness of a friendly archdeacon, John Martin receives an appointment as assistant master in the famous public school of Stratton. The chief part of the book is devoted to an account of his life at this school. The attitude towards Martin of the various masters, from Dr. Pinches the headmaster downwards, is skilfully described. Dr. Pinches and his colleagues are fully alive to the questionableness of having a board school teacher in a public school, but this scruple would have been overcome had it not come to the headmaster's ears that Martin was somewhat sceptical in his views. The consequence is that Martin, though he has proved himself to be an able teacher, is dismissed, but through the aid of his patron, the archdeacon, he is successful in gaining a position as librarian to an institute in South London. He settles down in London and marries a young woman called Isabel Denning, for whom he had discovered an affection while he was still a board school teacher. At that time her father was a man of wealth, but at his death she is left penniless. Martin, though his affection has disappeared while he is resident at Stratton, resolves to yield to her entreaties and marries her out of a sense of duty. With his marriage and settlement in London the story ends.

The story is interesting in many ways. It gives us a glimpse into the jealousies of public schoolmasters, and presents a lively picture of the life of the schoolboys. Some of the latter are admirably drawn. All throughout the book there is a stiffness and want of spontaneity in the style that annoys the reader, and some of the doings of Martin might be called priggish by an unkind critic. The conversations on theological topics are so weak as to convince the reader that the novel is not intended to be a didactic one as regards religious truths. If one can get over a crudeness in the story and in the style in which it is narrated, there is much left which possesses interest. A word should be said in praise of the printing and another in questioning whether the title was not chosen for its sound rather than for its meaning.

We are in receipt of three recently issued publications of the Madras Government Museum. One of these, entitled *Note on Tours along the Malabar Coast* (price 1 anna), forms the second of the series of bulletins,

which Mr. Thurston contemplates publishing from time to time, in order to furnish popular accounts of his official wanderings throughout the Presidency. It contains interesting observations on the natural history of the West Coast, with special reference to the fish, and fishing industries. The other two publications are revised editions of the *Guide to the Natural History and Mineral Galleries* (price 1 anna), and of the *Coin Catalogue No. 2*, comprising the Roman, Indo-Portuguese, and Ceylon coins (price 8 annas). The Guide affords a popular account of the more interesting zoological and mineralogical specimens, and is calculated to be of considerable educational value to those visiting the Museum; it contains a plate illustrating the embryo of the Indian elephant. The Coin Catalogue is chiefly taken up with the extremely interesting Roman series, in which the Museum collection is specially rich. Few people outside the circle of numismatists are aware of the number of Roman coins—both aurei and denarii— that have been unearthed in South India, carrying us back to the days when Roman merchants, trading with the Malabar Coast, exchanged their money for the spices, pepper, and other products of the country. Moreover the discovery of insignificant copper coins—chiefly in and around the town of Madura—seems to point to the existence of a Roman settlement, established probably for purposes of trade, in that locality.

NOTES AND EXTRACTS.

At the recent Convocation of the University of Bombay the address was delivered by Lord Harris, the Chancellor of the University. Lord Harris did not say anything very original, but he made some very practical and sensible remarks on several subjects that have lately been engaging attention in Bombay. He also touched on some points connected with education generally, and stated the general lines of the policy which his own Government had pursued in relation to education and to private enterprise in education. His remarks on this subject have a special interest for all who are engaged in education in this Presidency.

Lord Harris first dealt briefly with the proposal for an increased recognition of the vernaculars as subjects of university study. He said it had always appeared to him that there were two points from which this question should be viewed—the æsthetic and the utilitarian. It was undoubtedly desirable, he said, to encourage a thorough study of the writers in any vernacular possessing elegant specimens of writing that might be taken as models of style; but to force the study of such languages, in a distinctly utilitarian age, for mere examination purposes

appeared to him hardly likely to secure the object aimed at. It was impossible to ignore the fact that many, very many, candidates for degrees were so with a view to the livelihood they might be able to secure subsequently by having taken a degree. To compel all such to take up the study of a vernacular would be more likely, Lord Harris thought, to create a positive antipathy than to encourage an admiration for the subject of forced study. If, he said, the object was to create a class of students of certain vernaculars, capable of producing meritorious works in those vernaculars, then the persuasion of scholarships or prizes would be more likely to produce the result aimed at.

Lord Harris next referred to the improvement that had taken place in the financial position of the University, in spite of the diminished contribution received from Government. Statistics showed that the raising of the examination fees had not reduced the number of candidates. This led Lord Harris to speak of the connection of Government with higher education. Some two or three years ago, he said, it was constantly alleged that he was obstructing or discouraging higher education. He denied that he personally had said or done anything that could reasonably be regarded as indicating hostility to higher education; and so far as the attitude of Government in the matter was concerned he appealed with confidence to the last five reports of the Director of Public Instruction. These do not show that Lord Harris has treated higher education worse than his predecessors did, but they show that he has endeavoured to do his duty in the matter of primary education; and this fact, no doubt, had much to do with the charges brought against him in regard to higher education. He was glad to acknowledge the fact that these charges had not been repeated of late, and that the efforts of Government on behalf of education had recently received grateful and graceful recognition. He told his hearers that as a community they had no cause to complain of the opportunities for education that had been provided by Government. He thought that if Government was blameworthy at all in the matter of education, it was not because it did too little but because it did too much. In this country, he said, there was constant and heavy pressure on Government to do everything; and there was great danger lest with its great resources Government should crush out private enterprise instead of encouraging it. We believe that in this matter Lord Harris and his Government have honestly sought to give effect to the recommendations of the Education Commission and to act in accordance with the avowed policy of the Government of India. It is very strange that in our own Presidency, where the progress of education is so largely due to private effort, the attitude of Government should be so unsympathetic, and the representatives of aided education should have continually to struggle for recognition as fellow-workers with Government.

In connection with the question of private enterprise in education Lord Harris said there was one need of school and college life in India which private effort could more rapidly supply than Government. This was the need of a home life in educational institutions. By building students' quarters and by providing residences for principals and professors near to colleges the Government was trying to do something towards supplying an element in student life on which the greatest stress was laid in England. But it was only a little, Lord Harris said, that the Government could do in this way.

Lord Harris next referred to a means of spreading education in regard to which private enterprise was everything—the literature patronised by the youth of the country out of school and college hours. In England the boys and young men of his time read the works of writers like Scott, Dickens, and Thackeray; and it could not be denied that the writings of these men must have had a great influence in shaping the characters of those who were now administering the British Empire. He did not know whether the several characteristics of such writers appealed to Indian youths as they did to English, but, if they did, and whether or not there were native writers who could arouse sentiments such as these English writers could arouse, he would like to know why vernacular translations of high class European works did not find a greater circulation among the non-English speaking but educated classes in this country. Translations of such works, Lord Harris said, were not altogether wanting, but a more active circulation of wholesome, stirring literature was needed. This was an object to be aimed at, and in the realisation of it the aid of private effort was essential.

Lord Harris in conclusion made a few remarks on a subject of very great importance—the subject of the vernacular press. He called attention to the power of the press as an educational agency; and asked his hearers if they were satisfied with the present condition of the vernacular press. He asked them if they thought it aimed at a sufficiently high standard as regards accuracy of expression, criticism, and the circulation of news. If they did not think so, did they not feel bound to do their best to raise the standard of the press and make it exert throughout a wide circle of readers the good influence which it might exert? He warned them, however, that if they would undertake work of this kind, they must prepare themselves for it. If they liked hard hitting, they must be prepared to be hit hard. If they liked to criticise, they might do so, but they must be careful that what they criticised was not a shadow of their own invention.

We are glad that Lord Harris took the opportunity of referring to the condition of the native press. We cannot personally say anything regarding the vernacular press, but we are bound to say that the influence exerted by many of the native papers which are published in

English must be of a very pernicious kind. Accuracy of statement is a thing which those who conduct them regard as of little or no importance, and of straightforward, honest criticism they contain little or none. Instead of criticising the actions of men with whom they find fault, they usually indulge in personal abuse of the vilest description; and they probably do this with the greater confidence, because they know that those whom they revile cannot or will not revile again. There is a terrible lack of anything approaching manliness or good feeling in most of their utterances. Within the last few months Lord Harris himself has been abused in a disgraceful manner in the columns of a paper which professes to represent native opinion; and it is to be hoped that those whom he addressed at the University Convocation were conscious of the amount of restraint which he must have exercised in making his remarks on the native press. We hope young India will take these remarks in the spirit in which they were made and set herself to follow the advice which they were meant to convey.

We have before us a paper on 'The Present Needs of Christian Educational Enterprise in India' by the Rev. S. S. Allnutt, Principal of St. Stephen's College, Delhi. Mr. Allnutt says he has long intended to attempt some sort of review of the progress of the educational work carried on by the Cambridge Mission to Delhi during the last thirteen years. Pressure of work and illness, however, hindered the fulfilment of his intention, till the late vacation brought the leisure needed for the task. When at last he sat down to consider the lines on which he should proceed, he found that one subject bulked so large in his thoughts that until he had dealt with it at some length he felt he could not attempt a general review. Thus it happens that the present paper is rather a criticism of policy and a plea for reform than a review of progress.

Notwithstanding all that has been done, Mr. Allnutt says, the solution of the many problems that confront the educational missionary who sets to work believing that education can be made a most effective agency in the evangelisation of this country has hardly advanced, at least so far as schools are concerned, beyond the primary stage. There can be little doubt, he says, that one main reason for this is the half-hearted support which the home committees of missionary societies give to educational enterprise as a missionary agency. Many societies disapprove of it entirely, and do not allow their missionaries to engage in it. But those societies which do recognise education as a legitimate and perhaps even necessary branch of missionary effort are too half-hearted in their policy towards it. By the stinting of supplies which are necessary for the adequate development of the work, they help to bring about the very condition of things which the opponents of education appeal to as proof positive of its unsoundness as an evangelising agency—the secularity

of the institutions. Mr. Allnutt does not seek to deny that secularity does pervade missionary institutions to a much greater extent than ought to be the case; but he holds that it exists to a less extent than is often supposed. He holds also that the main reason for its existence is not, as is so often alleged, the necessity of accommodating the system of education to meet the conditions of a grant-in-aid code, nor the distraction of university or other examinations, but the fact that missionaries are still obliged to rely on non-Christian teachers to carry on the work of instruction. Mr. Allnutt is not one of those who would condemn the employment of non-Christian teachers in mission schools without reference to the circumstances of the schools, but he deplores the fact that after the lapse of so many years the supply of Christian masters is so utterly inadequate to the needs of missionary education. He goes so far as to say that if it is found to be impossible within the next few years to replace non-Christian masters, as opportunity offers, by earnest well-qualified Christians, it will be necessary to consider whether the continuance of the present system can be any longer justified.

As to the reasons for the present inadequate supply of Christian teachers, Mr. Allnutt thinks they are twofold. In the first place managers of missionary educational institutions have no adequate means of offering Christian young men sufficient inducement to take up the career of a teacher, or of fitting those who are willing to take up this career to become teachers. In the second place, Mr. Allnutt says, there is an undoubted reluctance on the part of young Christians to become teachers in mission schools. For the former state of things, he thinks, the missionary societies are to blame; for the latter—at least to a great extent—the missionaries themselves. He points out that if school managers are to obtain the services of well-educated Christian teachers, they must have more funds at their command than they have now, and further that if schools even completely manned by Christian teachers are to be real spiritual agencies, some means must be provided for giving these teachers a thorough preparation for their work. Mr. Allnutt looks upon the establishment of training colleges for Christian teachers as the chief desideratum at the present time in regard to the machinery of educational enterprise; and he thinks that in this matter missionaries have a right to look for help to the home societies. As regards the reluctance of young native Christians to become teachers in mission institutions, he admits that there is some cause for it. For one thing, he says, the principals or managers of mission institutions usually possess almost autocratic powers as regards the appointment and dismissal of masters, both Christian and non-Christian. The masters have thus no guarantee that their rights will be respected, nor do they feel free from the liability to high-handed dismissal. Then, again, they have no guarantee of ultimately reaching a position in which they can find full scope for the

exercise of their powers. If Christian young men are to be attracted to service in mission schools, Mr. Allnutt holds that the status of head masters must be raised, and that the position of teachers generally must be rendered more secure than it is at present. For this purpose he thinks that missionaries in charge of educational institutions must make more effort than they usually do to efface themselves, and that the power of appointment and dismissal should be vested as far as possible in mission councils.

Mr. Allnutt concludes the present paper with a few remarks on Dr. Cust's essay on the prevailing methods of the evangelisation of the non-Christian world. Among the methods 'not recommended' by Dr. Cust is what is termed 'high-class secular education', in which the word 'secular' is used in antithesis to 'spiritual'. Mr. Allnutt points out that, from the point of view of the educational missionary, Dr. Cust's classification of methods into 'secular' and 'spiritual' at once prejudges and confuses the whole issue. Among methods approved by Dr. Cust is the work of hospitals. "What more perfect charity can there be," he asks, "than the hospital?" "What indeed?" says Mr. Allnutt, but, he asks, "is it less charitable to attempt to heal the diseases of the mind than those of the body?" Dr. Cust, again, has given it as his opinion that, owing to the pressure of financial difficulties, State subventions to aided schools will be discontinued at an early date. Mr. Allnutt points out that it is the policy of Government to encourage private effort, and, wherever it is clear that the interests of education will not suffer, to close its own schools and colleges. Lastly, Dr. Cust has spoken in a disparaging way of the part that culture has played in the progress of Christianity. Mr. Allnutt expresses astonishment that any one acquainted with the annals of modern missions should take up such a position. Precisely those missions, he says, have had the most real and lasting success, in which the Catholic programme that Christ came to redeem not only all men but the whole of man,—body, mind, and spirit—has been from the first recognised and acted upon. The history of the Melanesian mission, he says, shows how largely its success has been due to the fact that its founder was so eminently a man of culture in the best sense of the word. So, if the Gospel is to make firm and living progress in India, missionaries must resolve to neglect no method of imparting to it the highest culture they possess as an integral part of the glorious heritage they have received; and education, when permeated and energised by the spirit of Christ, has, says Mr. Allnutt, in a pre-eminent degree the promise and potency of imparting that culture, however gradual may be the process by which it is developed.

We are in receipt of the Report on the Administration of the Madras Presidency for 1893-94. The meteorological conditions of the year under

review were on the whole favourable, though the distribution of the rainfall was somewhat abnormal. In some districts, particularly in Nellore and Chingleput, the rainfall of the south-west monsoon was deficient; and in South Arcot and Trichinopoly the crops suffered to some extent from want of rain. In South Canara, also the rains of the south-west monsoon were irregular and fitful, though the total fall under this monsoon was up to the average. The north-east monsoon rainfall was generally abundant, but almost the whole of it fell during the months of October and November. The fall during these months was particularly heavy along the coast from Godavari to South Arcot and in some of the central districts, with the result that irrigation works were breached in many districts, though no serious damage was done, except in Nellore. The average rainfall for the Presidency was 49·26 inches, against 49·59 in the previous year, and 45·08 the mean of the 20 years ending 1889-90.

Owing to the favourable nature of the season the area under cultivation was considerably in excess of the area cultivated in the previous year. Only in Kurnool and Nellore was there a falling off. The yield under the different crops was on the whole well up to the average, except in some of the central and southern districts. With the improvement in the season there was a general fall in the prices of food grains and salt as compared with those of theprevious year. In spite of this, prices continued high, and were much higher than those which prevailed in 1890-91. The average wages both for skilled and for unskilled labour were on the whole very much the same as in the previous year, though in some districts an appreciable rise took place owing to the greater demand. Only in Madura, however, was the rise very marked ; and in this case it is attributed to the dearness of provisions. The railway works in progress continued to give employment to considerable numbers.

In the year under review the gross revenue under all heads rose from 1,359 lakhs in 1892-93 to 1,381 lakhs, while the gross expenditure fell from 1,218 lakhs to 1,191 lakhs. There was thus a surplus of 190 lakhs, as against 141 lakhs in the previous year. There was a large increase in the receipts from land revenue, due chiefly to an increase in the demand consequent on the more favourable season, and a considerable fall in the revenue from salt, chiefly owing to an increase of sales under the credit system. Increases also took place in the revenue from stamps, excise and abkari, opium, sea and land customs, and income tax, while the operations of the Forest Department showed a surplus of 6½ lakhs, against 2½ lakhs in 1892-93. This large increase was partly due to the more favourable season, and partly to large supplies of sleepers to the East Coast Railway. There was a fall in registration receipts and a slight rise in the receipts of the postal department, counterbalanced, however, by a fall in the receipts of the telegraph department. There was an increase in the rate of assessment per head of the population

under land revenue, income tax, stamps, abkari, and opium. The expenditure of the year was affected by the payment of exchange compensation allowance ; but the Report does not seem to show the total charges under this head.

The expenditure on irrigation works was less by nearly six lakhs than the expenditure of the previous year. The largest outlay on capital account was made in connection with the Periyar project; but considerable sums were expended in connection with the Rushikulya project and the Kistna delta system. The total area irrigated during the year showed an advance on the area irrigated in the previous year as regards both first and second crops; and the total revenue derived from irrigation showed a considerable increase as compared with the revenue of the previous year. As usual the Godavari, Kistna, and Cauvery delta systems gave large returns on the capital outlay, but some of the smaller irrigation systems also gave very good returns.

The railway lines under construction during the year under review were the East Coast, from Vizianagram to Cuttack, the Mayavaram-Muttupet, the Kolar Gold Fields, and the Nilgiri. In August 1893 the section of the East Coast Railway from Rajahmundry to Vizianagram, including the Cocanada and Vizagapatam branches, was opened for traffic ; and at the close of the official year the Mayavaram-Muttupet and the Kolar Gold Fields Railways were practically finished. In June 1893 the control of the East Coast Railway was transferred to the Director-General of Railways. On the Madras Railway there was an increase in the number of passengers carried, and a large increase in goods traffic. There was at the same time a considerable decrease in the working expenses, owing to reduced expenditure on new works and maintenance ; and the net profits for the year amounted to 4·51 per cent. of the capital outlay. The corresponding percentage on the South Indian Railway was 4·11. On this railway also there was an increase in the number of passengers and an improvement in goods traffic.

The total value of the sea-borne trade of the Presidency in 1893-94 amounted to 29 crores and 29 lakhs, being an increase of 84 lakhs as compared with the figures for the previous year. The increase in the case of imports was rather more than double the increase in the case of exports. Within the last fifteen years the total value of the sea-borne trade of the Presidency has increased more than 60 per cent. It is somewhat curious that in the year under review there was a decrease in the trade between the different ports of the Presidency to the extent of 84 lakhs—the increase of the whole trade for the year. As regards the trade with foreign countries, the United Kingdom took nearly one-half of the exports and contributed more than three-fourths of the imports. Next to the United Kingdom, though a long way behind it, came France, Ceylon, the United States, and the Straits Settlements as regards exports,

and Ceylon, the Straits Settlements, France, and Asiatic Russia as regards imports. In the table showing the trade with other British provinces and Indian ports, not British, Bombay comes first as regards both exports and imports. Bengal and Burmah stand second and third, respectively, as regards exports, and change places as regards imports. The principal items of export were hides and skins, coffee, raw cotton, and indigo, while among the imports the chief items were cotton piece-goods, cotton twist and yarn, grain and pulse, and metals. The export trade in seeds showed a large increase both in quantity and value, and so also did the export trade in sugar and rice. It is perhaps worthy of note that of the total value of apparel imported, France supplied 48·86 per cent. The United Kingdom supplied 27·86 per cent.

The vital statistics given in the Report are for the year 1893. The number of births recorded during the year exceeded the number for 1892, but was less than the number recorded in 1891. The mean birth-rate for the Presidency was 27·0 per 1,000, against 25·1 in 1892. Excluding Madras, the highest birth-rate recorded (35·6 per 1,000) was in Chingleput, and the lowest (18·4 per 1,000) in Ganjam. The proportion of male to female births was 104·3 to 100 in districts, and 105·6 to 100 in towns. Reckoned upon the population of 1891, the birth-rate for Hindus was 27·3 per 1,000, for Muhammadans 24·3, and for Christians 22·5. Excluding Madras, the birth-rate exceeded the death-rate in all districts except Cuddapah, where fever carried off 19·8 per 1,000 of the native population. Except in regard to fevers, the year was on the whole a healthy one. The total number of deaths reported was less than in any of the preceding five years, and the reported death-rate (19·3) was below the decennial average by 2·7 per 1,000. The rates among Hindus, Muhammadans, and Christians were 19·4, 18·0, and 15·5 per 1,000, respectively. As usual the mortality among children was very large, and the rate was considerably higher for boys than for girls. The healthiest month of the year was June. The most unhealthy months were November and December, except in Madras, where the greatest mortality occurred in August and September. Cholera was prevalent throughout the year, but the mortality from this cause was smaller than that recorded in any of the previous six years. The mortality from small-pox was small, except in Malabar. The high death-rate from small-pox in that district is attributed to the unprotected condition of the Moplahs, who dislike vaccination, and to their habit of living in crowded houses.

The report on vaccination for the year 1893-94 is, on the whole, satisfactory. The number of primary vaccinations was slightly below the number for the previous year, but there was a considerable increase in the number of re-vaccinations. There was a decrease in the number of children under one year who were successfully vaccinated. For the

first time vaccination was made compulsory in all municipalities in the year under review. Animal lymph was employed in nine-tenths of the total number of operations performed, and the percentage of success obtained with it was 95·4. The best results were obtained with fresh animal lymph.

We have already dealt with the subject of education. The short report on archæology shows that a good deal of archæological work was accomplished in the year under review.

WHETHER the influence of the Church at home is growing or the reverse, there can be no doubt that the general public takes a keen interest in her efforts to deal with the many problems presented by the complex circumstances of modern life. This is shown by the trouble which the daily press takes to report important utterances made in the pulpit or by Christian ministers and laymen on the platform. An Aberdeen paper gives an account of an address recently delivered by Professor Ramsay which is worthy of notice.

Professor Ramsay began by striking an analogy between the present state of the world and the condition of the civilised world in the century that preceded the appearance of Christ. The world had moved on since then, he said, but he thought there was an essential similarity between its condition then and its condition now. Now as then the people were on the threshold of a new era and on the eve of changes too great for them to conceive. At the present time the nations were sick of war, or rather the constant preparation for war, against which their chief security was the dread of the terrible consequences which the next war would bring upon them. Britain from her position had not felt the full weight of the military load, but she had her own burden to bear, in the shape of great industrial wars in which the rich lost money and the poor lost bread. There was consequently a longing for peace, but along with it there was the feeling that there could not be peace without a change somewhere. People had need, Professor Ramsay said, to be more moderate in their demands, more sympathetic towards one another, and more willing to make peace and to take less than what they fancied to be their share. But if they were to change their acts they must change their hearts and cease to be always demanding their pound of flesh. For the regeneration of society one naturally looked to the Churches. They, however, Professor Ramsay said, were too much occupied in claiming their rights and securing their temporal power. Instead of asking for justice, he said, it would be well to exercise mercy. More education, and more religious education was one of the greatest needs of society, and there were vast possibilities of satisfying that need by means of the great Church organisations.

At the present time, Professor Ramsay said, people were looking for

a guide to lead them to the new life. If they would look back into the past, he said, they might learn that the way toward the new life lay in fuller recognition and more confident expectation of the divine action in the life of men. The divine life was within them and around them; if they opened their hands they could grasp it, if they opened their minds they could feel it. But they must also look forward to the future and not fancy that the possibilities of divine help to the world were exhausted. As in the past each step in the world's education had resulted, not in setting a new religion in place of Christianity, but in realising more truly than before the nature of Christianity itself, so, Professor Ramsay confidently believed, it would be in the near future. When the hour and the man were both come, men would know better than ever the place of Christ in the world.

COLLEGE NOTES.

We had hoped to be able to give this month an account of how our students had fared at the recent University Examinations. All the results of these examinations have not, however, been made public at the time of writing; and we must therefore wait till next month before giving particulars. But we may say in the meantime that while those who went up from the school for the Matriculation Examination shared in the disaster that once more overtook candidates for that examination, the students of the Second College Class who went up for the F. A. Examination were very fairly successful, and that, so far as the results have been made public, the same is the case with students of the Fourth Class who went up for the B. A. Examination in its various branches.

Most of our readers probably have heard that Dr. Miller will shortly proceed on furlough to Scotland. The arrangements which were made for carrying on his work during his absence on account of ill-health will be continued during his absence on furlough.

Several other changes have taken place recently in the College staff that deserve to be mentioned here. At the beginning of the present term Mr. N. Lakshmanaswami Mudaliyar, B.A., resigned the post of Demonstrator in Biology, which he has held during the past eight years; and more recently Mr. J. Krishna Rau, B.A., resigned his position as Tutor in History. Mr. Lakshmanaswami Mudaliyar has been succeeded by Mr. M. Upendra Pai, B.A.; and Mr. V. Ramanujam, B.A., L. T., who has for the last two years been an assistant in the school, has been appointed

Tutor in History. The Translation Tutorship rendered vacant by the appointment of Mr. P. Rama Rau, B.A., to one of the English Tutorships has been filled by Mr. C. W. Viegas, B.A. Mr. Viegas is at present, however, acting for Mr. Itti Kuriyan, who has obtained sick leave for the first half of the year.

SCIENTIFIC AND LITERARY JOTTINGS.

PROFESSOR ARTHUR CAYLEY, who has been so long at the head of the Cambridge mathematical school, died on the 26th of January, at the age of 73. At an early age he showed the usual indications of mathematical ability, and it is said of him that when a little boy he used to ask for sums in long division when the other little boys were at play. He was educated at King's College, London, and at Trinity College, Cambridge, and in 1842 came out as Senior Wrangler and First Smith's Prizeman. The story goes that he was on the top of a coach on a night journey from London to Cambridge when the tripos list was put into his hands, but he quietly put it into his pocket, quite content to wait for the morning light to reveal the result of the examination. After taking his Master's degree he found it necessary to seek for a profession more remunerative than mathematics, and became a pupil of a conveyancer. He was as successful in the study of law as he had been in the study of mathematics, and soon obtained as much conveyancing work as he was willing to undertake. During his legal studies, however, he always kept a due portion of his time for mathematics, and it was during this time that many of his most brilliant discoveries were made. At last he obtained the opportunity to devote himself wholly to mathematics, for in 1863 the Sadlerian Professorship at Cambridge was founded, and he gladly abandoned his legal practice to undertake the duties of the new chair. He combined in a remarkable degree the two qualifications for such a post, *viz.*, "the power to teach what is already known, and the ability to extend the boundaries of knowledge." In consequence of the wideness of his knowledge he became a kind of referee to the mathematical world, being constantly consulted by mathematicians both at home and abroad about the originality and other merits of mathematical work. He was equally famous for his original work. His papers have appeared in every periodical mathematical publication of importance in Europe and America, and in the Royal Society Catalogue he is responsible for 724 titles. His chief book is an *Elementary Treatise on Elliptic Functions*, and a ten volume edition of his papers was begun in 1889. His greatest discovery was the theory of invariants. Regarding this Professor Salmon says that Cayley set himself the

problem "to determine *a priori* what functions of the coefficients of a given equation possess this property of invariance, *viz.*, that when the equation is linearly transformed the same function of the new coefficients is equal to the given function multiplied by a quantity independent of the coefficients. The result of his investigations was to bring to light a number of important functions whose relations to the given equation are unaffected by linear transformation. And the effect has been that the knowledge which mathematicians now possess of the structure of algebraic forms is as different from what it was before Cayley's time as the knowledge of the human body possessed by one who has dissected it and knows its internal structure is different from that of one who has only seen it from the outside."

Six months ago Lord Rayleigh announced at the meeting of the British Association at Oxford that Professor Ramsay and he had found a new gas in the atmosphere. Since then they have been busily engaged in the investigation of its properties, and on the 31st of January they made public the results of their researches at a special meeting of the Royal Society. It is now well known that Lord Rayleigh's discovery was brought about as the result of looking for an explanation of an anomaly encountered by him in determinations of the density of nitrogen gas. He had found that nitrogen extracted from chemical compounds was about $\frac{1}{2}$ per cent. lighter than 'atmospheric nitrogen', the weight per litre of chemical nitrogen under standard conditions being 1·2505 gm. and that of atmospheric nitrogen 1·2572 gm. He had made his weighings with such care that he knew he could not be wrong, and so he proceeded to look for some other explanation of the discrepancy. After putting to the test of experiment several possible explanations he was led to the conclusion that the inert residue obtained from the air when oxygen, water, and carbon dioxide are removed from it, must contain another gas besides nitrogen. He might have tested whether it was a mixture by the method of diffusion, but he preferred to try to isolate the gas which he suspected to be mixed with the nitrogen, using first of all Cavendish's method of sparking with oxygen in presence of alkali in order to eliminate the nitrogen.

It seems probable that Cavendish himself was brought face to face with the new gas in the course of his classical experiments on air. In his account of these experiments he states that he made an experiment "to determine whether the whole of a given portion of the phlogisticated air of the atmosphere could be reduced to nitrous acid, or whether there was not a part of a different nature to the rest, which would refuse to undergo that change." He goes on to say that he condensed as much as he could of the phlogisticated air, and then "let up some solution of

liver of sulphur to absorb the dephlogisticated air; after which only a small bubble of air remained unabsorbed, which certainly was not more than 1/120 of the bulk of the phlogisticated air let up into the tube." Cavendish, however, seems to have been satisfied with this result, making no attempt to decide whether the small residue was genuine. Lord Rayleigh made several experiments of this character, sometimes with a large quantity of air and sometimes with a very small quantity, and found that the final residue did not depend on anything that might happen when sparks passed through a greatly reduced volume, but was in proportion to the amount of air operated upon. He then accumulated a large quantity of the gas, and, on comparing its spectrum with that of the air, ascertained that, at any rate, the gas was not nitrogen. At first scarcely a trace of the principal nitrogen lines could be seen, but when the gas had stood over water for an hour or two these lines became apparent.

MEANWHILE Professor Ramsay had asked Lord Rayleigh's permission to work at the problem, and it was not long before he, too, succeeded in separating a heavier constituent from atmospheric nitrogen by a chemical method. On passing a large quantity of atmospheric nitrogen backwards and forwards over red-hot magnesium from one large gas-holder to another, he obtained in the course of ten days about 1500 cc. of gas. He then transferred it to a mercury gas-holder and reduced its volume much further by repeating the same process. Ultimately he obtained a gas the spectrum of which showed many lines besides those of nitrogen, which were not recognisable as belonging to any known element. This method was afterwards used on a larger scale, while greater precautions were taken to secure the removal of nitrogen; and the residue so obtained showed no trace of the yellow line of nitrogen. The most reliable results of a number of determinations give the density of the gas as 19·9, but a direct determination by weighing has yet to be made, as it has not been feasible to collect enough gas to fill the large globe which had been used for other gases.

EXPERIMENTS were now carried out to confirm the conclusion that 'atmospheric nitrogen' contains two gases of different densities. The method of diffusion offers a satisfactory test as to whether a gas is pure or a mixture of components of different densities. A number of church-warden tobacco pipes were accordingly combined, and one end of the combination was kept open to the atmosphere while a partial vacuum was maintained around them. About 2 per cent. of the air which entered the pipes was drawn down them and treated in the same way as ordinary air had been treated in order to determine the density of atmospheric nitrogen, and it was found that in a total weight of about 2·3 gm. the mean

excess of weight of the diffused nitrogen over ordinary atmospheric nitrogen was 0·00262 gm. Another method of confirming this conclusion was indicated by the fact that the residue from atmospheric nitrogen proved to be $2\frac{1}{2}$ times as soluble as nitrogen. This being so, the density of the gas dissolved in rain-water ought after the removal of the oxygen to be greater than the density of atmospheric nitrogen. The experiments that were made realised this expectation. The 'nitrogen' obtained from the dissolved gases in rain-water was found to weigh in Lord Rayleigh's globe 24 mgm. more than true nitrogen, while the corresponding excess in the case of atmospheric nitrogen was 11 mgm. Such experiments afford ample confirmation of the existence of this dense gas in the atmosphere.

ALL attempts that have been made to induce this new gas to combine with other substances have failed, and accordingly its discoverers propose that it should be called *argon* on account of its inertness. It has not, however, been conclusively proved to be a single element. On the one hand, Dr. K. Olszewski, the well known Professor of Chemistry at Cracow (whose name, by the way, we believe should be pronounced 'Ol-shev-ski') has ascertained that it has a definite melting point (−189°·6), a definite boiling point (−186°·9), and a definite critical temperature and pressure (−121° and 50·6 atmos.). He has also ascertained that on compressing the gas in presence of its liquid, the pressure remains sensibly constant until all the gas has condensed into liquid. This points to the conclusion that it is a pure substance. On the other hand, the ratio of its specific heats is 1·66, and according to all analogy this means that it is monatomic. But if it is monatomic and a single element its atomic weight is about 40, and there is no room for it in the periodic table, while, if it were a mixture of two elements, they might find a place in the eighth group, one after chlorine and the other after bromine. This is, however, a question which can only be settled when more is known regarding the new substance.

ONLY a few months have passed since Oxford had to mourn the death of Mr. Froude, her Professor of History, and one of her most distinguished sons, and now the sister University has to record a similar loss. By the death of Sir J. R. Seeley Cambridge has lost one of her best known men. Born in London, in 1834, John Robert Seeley was educated at the City of London School and at Christ's College, Cambridge. He graduated in 1857 first (equal with two or three others) in the first class in the classical tripos, and became a fellow and lecturer of his College. In 1863 he became Professor of Latin in University College London, but returned to Cambridge in 1869 as Professor of Modern

History. It is the lot of but few men to produce a book that attracts universal attention and influences the thought or action of their generation, but Professor Seeley twice succeeded in performing this feat, and with books of a most dissimilar nature. In 1865 an anonymous book *Ecce Homo* was published, which at once was widely read and excited much discussion. It was a study of the human side of the life of Christ, and as such it still stands easily first. The authorship was never avowed, but it is an open secret that it was from the pen of Professor Seeley. The second work that has been referred to is *The Expansion of England*, which appeared in 1883. In it Professor Seeley endeavoured to make Englishmen realise the value of the Empire they have inherited, and to appreciate the struggles by which it has been gained. It can hardly be denied that this book had a considerable share in bringing about the change of attitude towards what may be called Imperial questions that has taken place during the last twenty years, and the bestowal of the K.C.M.G. upon its author indicates how much his work has been appreciated by those who have the management of the Empire.

Part XVI., which completes the second volume of *Epigraphia Indica*, contains a great deal of matter. Dr. Paul Horn of Strassburg completes his article on Muhammadan Persian and Arabic inscriptions from the Suba of Delhi, and contributes a paper on a collection of *Sanads* of the Moghul Emperors. Dr. Bühler of Vienna collaborates with Mr. Vajeshankar G. Ozha in editing Sridhara's Devapattana Prasasti, and contributes some further notes on the Prakrit Grant of the Pallava king Siva-Skandavarman. Professor Leumann of Strassburg has proposed certain corrections of the reading and rendering of this Grant given by Dr. Bühler in the first volume of *Epigraphia Indica*. It is in view of Professor Leumann's criticisms that Dr. Bühler makes the remarks now published. To the present issue of *Epigraphia Indica* Dr. Bühler also contributes papers on Asoka's Rock Edicts according to the Girnar, Shahbazghari, Kalsi, and Mansehra versions, and on further Pabhosa inscriptions; and he has an additional note on the Baijnath Prasastis. Dr. Hermann Jacobi of Bonn gives tables for calculating Hindu dates in true local time. There are more than a dozen plates, mostly from impressions by the Editor.

With the completion of this volume of *Epigraphia Indica* the arrangements made for publication under Dr. Burgess's editorship terminate.

Novels dealing with India and Indian life are becoming very numerous. One of the most recent of them, *The Rajah's Second Wife*, by Headon Hill, has received somewhat sharp treatment at the hands of the critics. A good many writers still turn to the days of the Mutiny for a supply of thrilling incident, and produce such works as that entitled

The Star of Fortune, by J. E. Muddock. Mr. Sidney C. Grier has struck out a somewhat new line. His novel, *In Farthest Ind*, published in one volume by Messrs. Blackwood, deals with the adventures of an Englishman employed in the East India Company's factory of Surat during the seventeenth century. Two other recent Indian stories are from the pen of Mrs. Cotes (Sara Jeannette Duncan). One of these, *Sonny Sahib*, which was noticed in our last issue, is an account of the experiences of an English boy who was lost during the Mutiny; the other, *Vernon's Aunt*, relates the experiences of an elderly lady who comes east to visit her nephew.

STILL another addition to the ever increasing library of books dealing with the Mutiny is announced—*Lucknow and Oude in the Mutiny*, by Lieut.-General McLeod Innes, R. E., V. C., who was one of the engineer officers present throughout the siege of Lucknow. The author's primary object is to show the true characteristics of the defence of the Residency and of Havelock's campaign for its relief, and to explain the immense extent to which our success in meeting the whole crisis was due to the statesmanship of Sir Henry Lawrence and to the operations at Lucknow.

Mr. Wilberforce's book, the appearance of which we mentioned some months ago, has excited a good deal of controversy, and is likely to lead to the publication of reminiscences by others. Several officers have written to the newspapers contradicting statements by Mr. Wilberforce and pointing out what they consider to be gross inaccuracies.

THE latest addition to the 'Story of the Nations Series' is *The Crusades*, by T. A. Archer and Charles L. Kingsford. The reviewer of it in the *Academy*, who describes it as the only book in English dealing with the Crusades, pronounces it to be the most successful volume of the series.

RECENT PERIODICAL LITERATURE.

THE February number of the *Contemporary Review* opens with an article on the House of Lords by Mr. J. Fletcher Moulton, M. P. Mr. Fletcher Moulton says it is unlikely that the British nation will remain much longer content to allow its powers of self-government to be interfered with by a body so utterly destitute as the House of Lords is of any present basis for the authority which it possesses; but he pleads for due deliberation in any action that may be taken for getting rid of the power of interference possessed by the Upper House. He very rightly points out that before an appeal is made to the constituencies on this question the advocates of reform ought to have their minds made up as to what shape reform should take. He thinks that if the Government decides to go to the country at once, the question must be put in the crude form of abolition of the House of Lords or its veto. This, he thinks, would be both a perilous and an uncalled for course to take. To him it appears that the supposed necessity for taking this course arises from the fact that the

question of the House of Lords is regarded as an isolated political problem, and not as part of that development of the Constitution which must take place if it is to meet the requirements of the present time. The fact is, he says, that Britain has outgrown her Constitution, not in one point only, but in most points. The anomaly of the people of two countries, such as Ireland and Scotland, with distinct natural circumstances and wants, being governed, even in local matters, by a Legislature with unrestricted powers in which each shares to a very limited extent, is well-nigh as great, says Mr. Fletcher Moulton, and perhaps has been, on the whole, as mischievous, as the existence of hereditary legislators. Against such an anomalous state of matters it was natural, he says, that Ireland should have been the first to rebel. The interests and wishes of her people had long been treated with contemptuous indifference, and so far as the vast majority of her people were concerned she might just as well have been a conquered country. When at last the extension of the franchise gave them the power to make their voice heard, it availed them only in that it gave them the power to obstruct the legislative machine. Yet this was enough to convince the Liberal party that the Constitution required modification in order to meet the needs of Ireland; and Home Rule was accepted as the remedy for the hitherto existing evils. In this case, also, says Mr. Fletcher Moulton, the shape of the remedial measure was too much influenced by the idea that the question was an isolated one and that Ireland might well be treated exceptionally in order to remedy the evils under which she suffered. The scheme of Home Rule ultimately agreed to by Government would, however, Mr. Fletcher Moulton thinks, have been very effective. For it abolished the veto of the House of Lords in Irish domestic legislation. It is in this feature of the proposed scheme of Home Rule for Ireland that Mr. Fletcher Moulton finds what he considers the most natural solution of the question of the House of Lords; and we strongly recommend all who are interested in this question to read what he has to say on the matter.

In an article entitled 'The Rural Revolution' Mr. Richard Heath summarises the chief results of the recent parish elections in England. The returns available show that on the whole the working classes have manifested great energy and enthusiasm in giving effect to the new law for the extension of local self-government. In many parts of the country also the elections of women as rural district councillors and as guardians have been numerous. But the most striking fact in connection with the elections is the summary way in which the clergy have been rejected by the country people. Who can say, asks Mr. Heath, that this is not a just judgment when one reflects in what a curiously un-Christian manner Christianity has been presented in most rural parishes? As regards the aristocracy he asks them to accept the revolution and lead it. But he bids them not ask the confidence of the people as a right but earn it as men earn their bread. If they would learn how to be true princes and leaders of the people they must enter the homes of the poor and understand the stuff life is made of.

Mr. F. S. Stevenson writing on Armenia strongly urges the necessity of steps being taken at once to compel the Porte to carry out the provisions of the sixty-first article of the Treaty of Berlin. The Sasun incidents, he says, have brought matters to a head, but they constitute merely one link in a long chain of acts of oppression and outrage. Whatever may be the finding of the recently appointed Commission of Inquiry—which is not an international but a Turkish Commission—the events of the past sixteen years afford convincing proof of the necessity for thorough reforms under European supervision. The precise nature of these reforms is, says Mr. Stevenson, a matter on which differences of opinion may be reasonably anticipated, though there can be no doubt as to the general lines on which they should be carried out. It is necessary in the first place, he says, that there should be a Governor-General for the Armenian pro-

vinces, appointed by the Sultan with the assent of the Powers. In the second place the authority of the Governor-General should be supported by a mixed *gendarmerie*, with a certain percentage of European commanders. Thirdly, in order that the Kurds may remain under proper control, they must be made universally liable to military service and kept under military discipline, with Europeans among their principal officers. Lastly, the courts of law must be reorganised. Promises have been repeatedly made by the Porte to inaugurate reforms, but these promises have never been fulfilled. Nothing short of some form of European control will afford a guarantee that the promised reforms will really be carried out.

Professor Clifford Allbutt contributes an interesting and instructive article on 'Nervous Diseases and Modern Life'. It has been alleged, he says, that the nervous energy of our race is being exhausted, that worries and cares are killing us, and that generally we are in a state of decadence. Among other things it is alleged that insanity is on the increase, and that this increase is largely due to the high pressure of modern life. Professor Allbutt holds that the available statistics do not bear out this allegation; and he points out moreover that while the rate of insanity is high in some arduous professions it is also high in callings in which nervous strain is unlikely to be an important factor. He maintains that insanity rarely arises in persons not disposed thereto by their hereditary qualities. And as with insanity so, too, with regard to nervous maladies. Professor Allbutt holds strongly that these are not on the increase, and not only so but he ridicules the alleged cause of increase. If athletic exercises and bodily labour enlarge and develop the muscular frame, why, he asks, do we cry out in alarm that mental exercises and the extension of our nervous energies will destroy our brains? What, too, he asks, is the virtue of nerves but to be excitable? The more excitable they are the more efficient are they. The over-excitability of which people complain merely betokens defective control. Professor Allbutt has little sympathy with those who talk of the over-education of boys and girls; and he denies the general truth of the allegation that men and women who have been distinguished in school and college are so exhausted by their premature labours as rarely to excel in the world afterwards. He also criticises the allegation that geniuses are mostly mad.

M. Elisée Reclus writes on 'The Evolution of Cities'. When one looks at our enormous cities, he says, expanding day by day and almost hour by hour, engulfing year by year fresh colonies of immigrants, and running out their suckers, like giant Octopuses, into the surrounding country, one feels a sort of shudder come over one, as if in presence of a symptom of some strange social malady. Yet, he says, it is easy to show that this monster growth of the city, the complex outcome of a multiplicity of causes, is not altogether a morbid growth. Where cities increase humanity is progressing, where they diminish civilisation itself is in danger. It is therefore important, says M. Reclus, to distinguish clearly the causes which have determined the origin and growth of cities, those which lead to their decay and disappearance, and those, again, which are now transforming them little by little, in the process of wedding them, so to speak, to the surrounding country. These are undoubtedly interesting questions, and M. Reclus treats them in an interesting way. We quote the concluding sentences of his article, in which he describes what is taking place in the case of many towns.

"The type of the ancient town, sharply outlined by walls and fosses, tends more and more to disappear. While the countryman becomes more and more a citizen in thought and mode of life, the citizen turns his face to the country and aspires to be a countryman. By virtue of its very growth, the modern town loses its isolated existence and tends to merge itself with other towns, and to recover the original relation that united the rising market place with the country from which it sprang. Man must have the double advantage of access to the delights of the town, with its solidarity

of thought and interest, its opportunities of study and the pursuit of art, and, with this, the liberty that lives in the liberty of nature and finds scope in the range of her ample horizon."

In 'The Divine Sacrifice' Emma Marie Caillard concludes the series of essays in which she has made an attempt to state in present-day terms, and to regard in the light of present-day knowledge, some of the deepest and most far-reaching problems of man and of the universe. She has endeavoured to show that the interpretation of the universe to man is man; but man also needs interpreting, and she now makes the statement that the interpretation of man is to be found, and only to be found, in God. She has dealt with a very difficult subject in a very suggestive, if not always convincing, manner. It seems to us that as the difficulties of the subject have increased her argument has gradually become less satisfying, and that in the present paper she fails to recognise the fact that an explanation which may be made to fit all the known circumstances of any given case may yet be no explanation at all.

'The Teaching of Languages', by the late Professor Blackie, is a plea for the principle that all languages should be learned as far as possible as children learn their mother tongue. Archdeacon Wilson deals with the present position of voluntary schools in England. A paper on Pascal, by the late Walter Pater, and one on Hegel, by Mr. R. B. Haldane, complete the number.

THE *Fortnightly* for February opens with an article on the Gothenburg System. While carefully pointing out the shortcomings and drawbacks of the system, the article emphasizes what the author regards as its essential feature, that under it the license to sell spirits is the property of the locality. To avoid the necessity of giving compensation to publicans, the writer recommends that Parliament should, while introducing all-round Local Option, declare that at the end of seven years all licenses should become the disposable property of the representative local authority.

Mr. Davey maintains that the accounts of the Armenian atrocities are exaggerations of a body of self-seeking agitators. For the Sultan he has little but good to say. Incidentally he controverts the theory indulged in by ignorant Anglicans that there is little difference between the English and the Armenian Churches.

Mr. R.S. Gundry returns to his well-worn subject of 'Ancestor Worship in China'. The policy of missionaries in demanding its renunciation from their converts is vigorously assailed, but as Mr. Gundry seems unable to distinguish between commemoration and worship of ancestors, his argument is of little weight.

The Editor has brought together three 'Side-Lights on Socialism'. Mr. Keene describes the situation in Belgium created by the practical annihilation of the Liberal party in the recent elections, leaving the Clericals and the Socialists alone in the field. Mr. Edward Salmon criticises under the title of 'Experiments by Colonisation' Dr. Hertzka's plan for founding a Socialistic colony in East Africa. And Dr. Knödel examines Herr Bebel's theory of the place of Woman in a Socialistic State. The first of these articles can only be called a side-light on Socialism by a straining of the fancy. The latter two are attacks not on Socialism itself but on the extravagances of particular Socialists. Sir Evelyn Wood continues his account of the Crimean War, describing the hideous carnage of the attack on the Redan.

Perhaps the two most interesting articles are those contributed by Mr. Saintsbury and Mr. Wallace. The former discusses 'The Novels of Mr. Hall Caine'. By an analysis of each of them he shows how all are built up on the same plan, and have the same excellences and the same defects. Unlike those eulogists who have placed Mr. Caine "beyond even the first rank" he classes him among the followers afar off of Dickens, Tolstoi, and Hugo. The absence of style is especially dwelt upon.

An even more trenchant criticism of a spurious popularity is that which Mr. A. R. Wallace brings to the ex-

amination of Bateson's *Materials for the Study of Variation*—the work of a Cambridge scientist which has been treated in many quarters as revolutionising the theory of evolution. Mr. Bateson's theory is that species originate not as Darwin taught from 'individual differences', slight variations from the type traceable to the type by a continuous chain, but from 'discontinuous variations', 'sports', or monstrosities. To support this theory he brings forward a large number of instances of these sports. Mr. Wallace sweeps these away with the question, Which of them is an instance of a species? He shows moreover that Mr. Bateson has neglected to notice that contiguity by no means implies identity of environment. The meadow pipit and the tree pipit are found side by side, but their conditions of life are sufficiently diverse to account for the differences between them. The instances on which Mr. Bateson chiefly relies are those of "meristic variation, that is, variations in the number or position of parts which occur in series." But these variations Mr. Wallace shows to be merely sports, insignificant so far as the origin of species is concerned. He rightly dwells on the stability of such characteristics as the *four* limbs of vertebrates, the *six* legs and *four* wings of true insects, and the *five* parts of their legs. This portentous attempt to out-Darwin Darwin he dismisses as of very small value. Incidentally he gives a clear and able restatement of the theory of Darwin, in face of the present revival of Lamarckism.

THE place of honour in the *New Review* for February is given to a clever story by H. B. Marriott Watson. It is a tale of the adventures of a bishop who has fallen into the hands of a highwayman. The dialogue, especially during the dinner in a wayside inn, is very artfully managed, the pomposity and politeness of the bishop in such strange circumstances never forsaking him even when he suggests that there might be some improvement in the wine. It is not difficult to read an allegory into the highwayman's words, but the story itself is so charming as to be able to attract interest for its own sake.

There seems to be little excuse for Katharine Tynan's poem, 'The Gardener', receiving the place it does, because it lacks imaginative feeling, and there is little subtlety exhibited in the choice of phrases. Mr. David Hannay has an interesting article on 'The Teaching of Naval History', in which he convincingly shows the necessity not merely of maintaining the strength of our navy, but, as an inference from history, of perpetuating the high proficiency of our sailors. Consequently he contends for more naval exercise in the open sea and less in and about harbours.

There is a tribute to Robert Louis Stevenson from the pen of Marcel Schwob, who mentions as the chief characteristic of Stevenson his romantic realism. Few readers of Stevenson would be inclined to doubt this—in fact, in a recent number of the *Spectator* the adjective 'Stevensonian' was used to describe actions of this very nature. An interesting error is pointed out where Stevenson makes Alison spy a sword, pick it up, and thrust it to the hilt into the *frozen* ground.

'Outis' contributes an article in which he compares the social positions of the leading members of the Liberal and Conservative ministries, and shows that there is little difference in rank between the various party leaders. The fact that the Liberal statesmen are, most of them, members of the aristocracy, gives a title to the article—'The Great Democratic Joke'. Its chief interest lies in its gossipy nature rather than in its political significance. Those interested in Christ's Hospital will find material to satisfy them in an article on the subject, while to students of current events the conquest of China in the seventeenth century must be an attractive subject, and certainly it is made so by Mr. O'Neill.

An article on the 'New Cure', or anti-toxin, an appreciative criticism of Christina Rossetti, and the continuation of the 'Time Machine' complete the number.